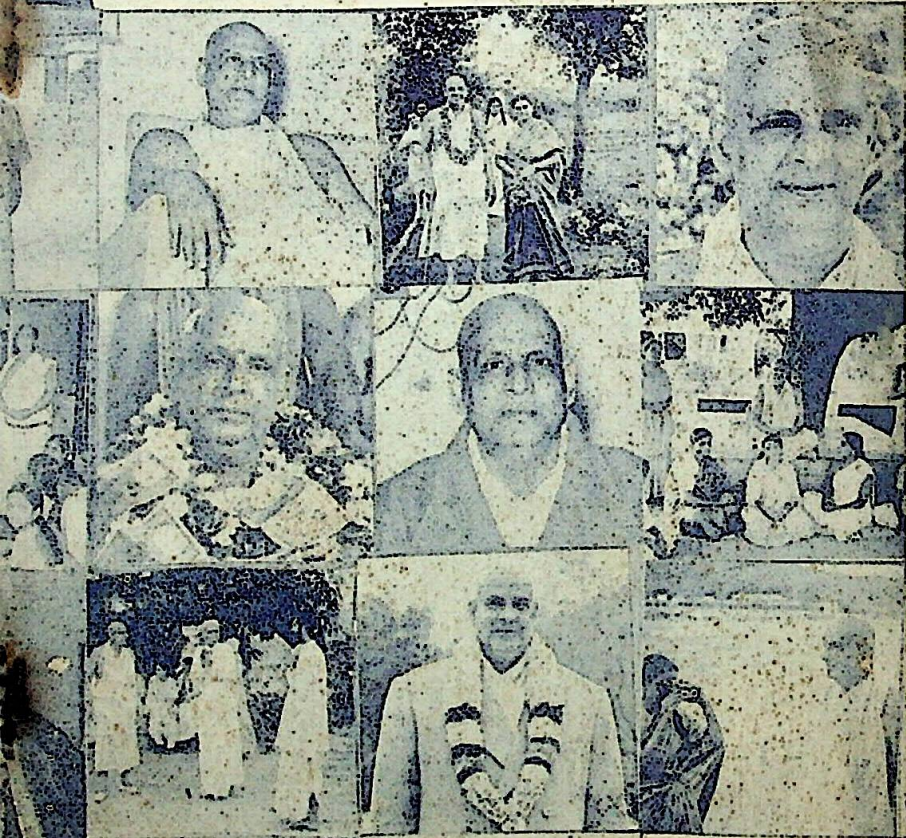


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SIVANANDA DAY-TO-DAY

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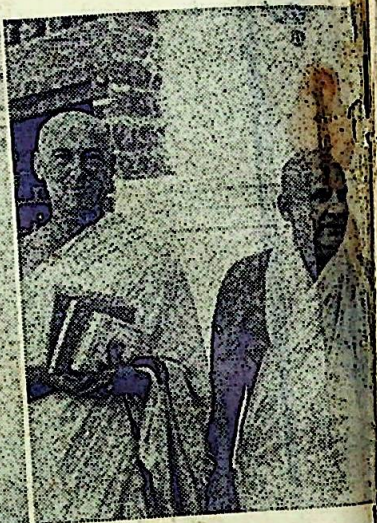
VOLUME XVIII

JUNE 1956

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**Yogi Sri George of
Switzerland**

*Bottom Picture oppo-
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SRI SRI MA ANANDAMAYEE ASHRAM
VARANAS.

SIVANANDA DAY-TO-DAY

(VOLUME No. XVIII)

By

Sivapadarenu

SRI SWAMI VENKATESANANDA



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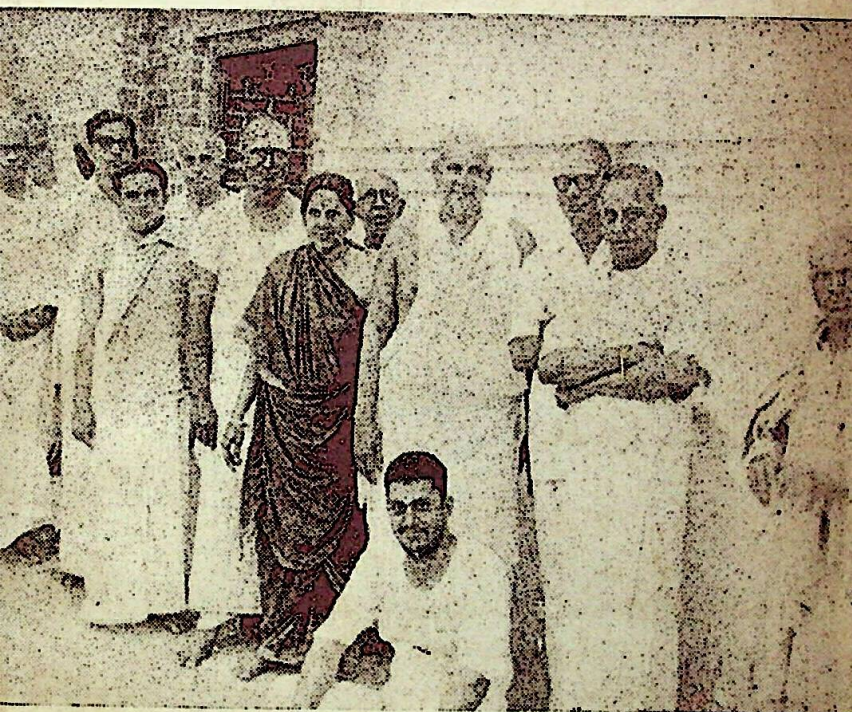
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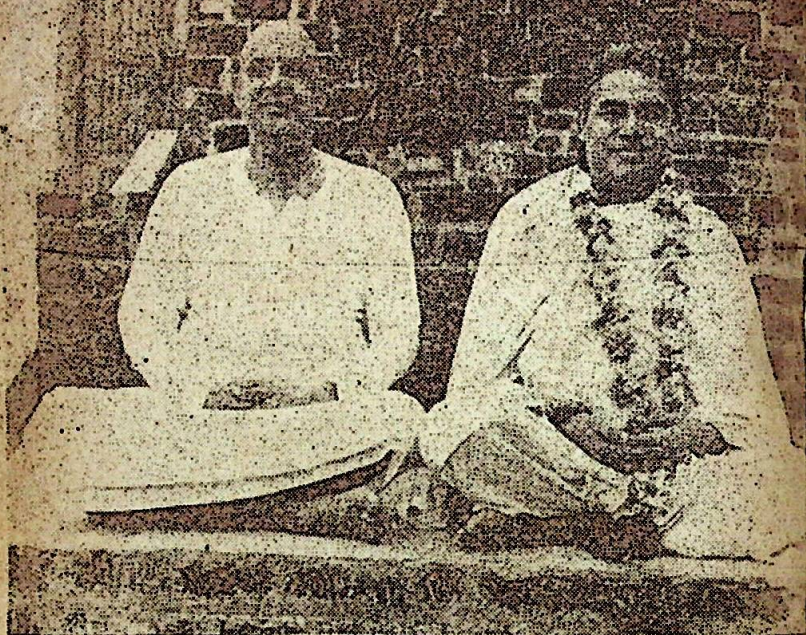
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**Dr. D. K. Viswanathan of the World Health Organisation
and party, visited the Ashram recently.**

**[On the reverse]: Swamiji with Sri Ganga Saran Seal, M.A.,
who visited the Ashram last month.**

**(Below): Swamiji with the Rasa-Lila Party from Brindavan,
who performed Rasa-Lila at the Ashram Satsang.**



9/36A

SIVANANDA : DAY-TO-DAY

[*Chronicler: Swami Venkatesananda*]

1ST JUNE 1956

U. P. Minister at the Ashram : Sri Dr. K.N. Gairola, formerly Minister to the Maharajah of Tehri, brought in the Honourable Sri Acharya Jugal Kishor, Minister in the Government of U. P. Sri Swamiji entertained the distinguished guests and gave them number of his philosophical works. He asked Satchidanandaji to bring the south African cocoanut shell (begging bowl) and handing it to the distinguished visitor, repeated "Narayana Hari." Swamiji remarked: "He who has no possessions in this world and wanders about with this begging bowl, uttering the words Narayana Hari, standing in front of a few houses : he is indeed a blessed soul. He is a Paramahansa; and his life is an eye-opener to mankind." In his most beautiful, simple and direct manner, Sri Swamiji imparts the highest instruction to all.

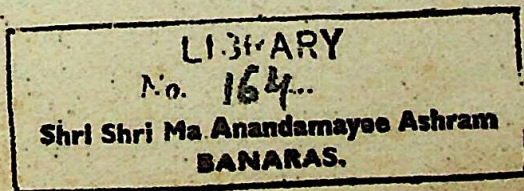
The pious Superintendent of Police bowed before leaving and discussion revealed that he would be retiring shortly and then setting down at Rishikesh itself: Swamiji smilingly added: "And, through Sannyasa and Sadhana, to become a supra-Minister, a King of Kings." What a great love Swamiji has for the path of renunciation and how visibly he rejoices when even a slight hint is thrown that someone would be taking to the Nivritti Marga!

Important mistakes. While conversing with a devotee, Swamiji heard the word 'mistakes' coming from the lips of the devotee. At once Swamiji remarked, "To be in ignorance is the first mistake. To have a body is the second mistake. To be selfish is the third mistake. To think that the world is real is the fourth mistake. To see is a mistake. We should not see with the physical eyes. We should see only through our consciousness.

2nd June, 1956.

There is aura for every person. To a visitor Swamiji put the question, "Have you seen dia-thermy?" He replied, "Yes, Swamiji." "Have you seen the blue light, when electricity passes?" "Yes, Swamiji," he replied. Soon Swamiji remarked, "Similarly, there is aura for every person."

On control of mind. A person complained to Swamiji that he was practising Pranayama, but he was feeling no bliss. To this Swamiji replied, "By Abhyas you can get bliss." Swamiji demonstrated how Pranayama should be done and added, "If you do this, you yourself will experience bliss. But better than Pranayama are Lord's Names. Do 'Sri Ram', 'Sri Ram' 'Sri Ram'. Lord's Names have the power to give bliss. Kirtan is the best means for attaining bliss." The visitor immediately said, "Even when I do Kirtan, my mind wanders here and there." Then Swamiji replied, "When the mind wanders away, bring it back again and again." The visitor pleaded, "It is very difficult to control the mind. *Asamsayam Mahabakho Mano Durnigraham Chalam*—says the Lord in the Gita." Immediately Swamiji said, "But the Lord also says, "*Abhyasenu tu Kaunteya, Vairagyena cha grihyate*. By practice and dispassion the mind can be controlled."



3rd JUNE, 1956.

Song of Real Sadhana. While in the office, Swamiji read from his book 'Inspiring Songs and Kirtans' the poem 'Song of real Sadhana' and explained some of the words and expressions contained in it. Swamiji said, "Do real Sadhana. What is Sadhana? Sadhana means any religious or spiritual practice to steady the mind, to purify it and fix it on the Lord." Swamiji read, "Do real Sadhana, my dear children. Do real Sadhana." "What for?" Swamiji asked and read the next lines, "To free yourself from birth and death, and enjoy the Highest Bliss. I will tell you the surest way, kindly hearken with greatest care." "Acquire first Sadhana Chatushtaya. What are the Sadhana Chatushtaya? Viveka (discrimination), Vairagya (dispassion) Shad-Sampat (sixfold virtues), i.e. Sama (serenity), Dama (control of the senses), Uparati (renunciation of actions), Sraddha (faith), Samadhana (concentration). If you have all these virtues, you will have Mumukshutwa, intense yearning for Liberation. These are the Sadhana-Chatushtaya. Acquire first Sadhana-Chatushtaya. Then proceed to the feet of Satguru. Obey him and then have Sravan (hearing), Manan (reflection on what you have heard). Then practise deep meditation. Hearing of Srutis which state that Brahman is Akhanda Pari-purna, Nitya. Eternal Consciousness is called Sravan. Again and again remember and reflect upon that Brahman is Satchidananda, unborn, birthless, deathless, timeless. This is reflection. If you hear once, you should do Manan one thousand times and then

do Nididhyasan one million times because million times you have thought, 'I am the body', 'my hand', 'my nose', 'my eyes' So to counteract this you must again and again think that I am not the body, I am not the flesh. I am the Light of lights, Chaitanya. Then only the old ideas will die, Dehadhyas or identification with the body will perish. You identify yourself with the body. That is the cause of birth and death and all sufferings. Instead of that, identify yourself with the all-pervading, birthless, deathless, earless, toothless Soul. You are now identifying with the body and say, "My tooth is short, my eyes are not good, I am fat, I am thin." This is called ignorance So remove first the old, old Dehadhyasa by repeating 'Soham,' 'Satchidananda Swaroopoham' and remove the veil, Moola Avidya or Maya. When you have done all this Sadhana, you will rest in your own Swaroopa, ever blissful. This is called the Song of Sadhana." Swamiji read the song followed in chorus by the devotees present in the office.

JUNE, 1956

Homoeopathic Dispensary opened at the Ashram.
 One, Sri. Brij Nandan Prasad, had obtained permission from Swamiji to open a Homoeopathic Dispensary in the Ashram for giving free Homoeopathic treatment to all ailing persons. Today was performed the opening ceremony of the Dispensary, with Kirtan followed by a short speech by Swamiji and distribution of Prasad. The text of Swamiji's speech is given below :

"Today we are opening a Homoeopathic Dispensary. I declare the Dispensary open today. Sri Brij Nandan Prasad is our famous Homoeopathic doctor. He will give us good health, so that we may be able to earn more money, we may be able to do more meditation and do greater service

Homoeopathy is not an enemy of Allopathy. People consider it as an enemy of Allopathy. But it is not so. When Allopathy fails, people take recourse to Homoeopathy. When I started the Ashram all people were against me. When I put drama and music, all people were against me. Now people themselves come and dance. In the beginning everything is pooh-poohed at first. Homoeopathy is the best system. All systems are necessary. For Mukerji one system is necessary. For Rama Iyer another system is necessary. They say there are three or four temperaments. But there are million temperaments. Though there are four Yogas, Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga, there are really millions of Yogas.

Similarly millions of treatments are there. For some Ayurveda is good. For some Allopathy is good. For some Homoeopathy is good. For some Unani is good. Even Allopathic doctors have found out that there is something miraculous, marvellous in this Homoeopathy. They combine both, Allopathy and Homoeopathy. Many doctors take recourse to a combination of these two systems. Whenever diseases are not cured by Allopathy, they try Homoeopathy. For relieving pains in the twinkling of an eye, this Homoeopathy is very good.

Do not think that I am a follower of Homoeopathy, In my heart of hearts I am an Allopath! One man said that Swamiji is a diplomat!

We have got another Homoeopathic doctor, Swami Achintyananda, and Swami Venkatesananda is the third doctor. Swami Venkatesananda will excel all others, because his heart is good, his kindness is good. Homoeopathy is a very fine system. It is not very costly. I have written an article on 'Allopathic Monsters.' They give several kinds of mixtures, several kinds of tablets and several kinds of injections. Homoeopathy is a very simple and cheap system of treatment. Our Ram Rup Tiwari is a Homoeopath. He gave me Ferrum Phos and Natrum Mur. The effect was wonderful. They are very good for cough, fever and influenza.

We hope all sick people will approach Brij Nandan Prasad. He is doing selfless service. He is

a Sadhak. Japa and meditation he will do on the Ganges bank. At the same time he will serve. So glory to Hannaman, the founder of this system. He is a Rishi. He who found out *Dosha* is a Rishi. He who found out *Iddaly* is a Rishi. No one less than a Rishi can find out Sambar and Dosha. Even so the founder of Homoeopathy, Dr. Hannamann was a Rishi. He meditated. He did Tapas. In Upanishads it is found that Brahman did Tapas. It means meditation with onepointed mind. He created the dog, the cat, the caterpillar. He was not satisfied. Then he created man. Then he was satisfied. Then all Devas entered into the body. They found a suitable resting place in the body. Surya (Sun) dwelt in the eye. Likewise Indra, Aswinkumaras and other Gods entered the eye. Likewise Indra, Aswinikumaras and other Gods entered the body and began to dwell in different places. Man only can become Brahman through Tapas. Tapas is meditation. Tapas is blazing like fire on account of control of Indriyas. There are various kinds of Tapas like the Panchagni Tapas etc. But the real Tapas is meditation. So Hannamann Rishi meditated and found out this Bryonia, Alpha-alpha. A small box costing Rs. 5/- contains all the important medicines required for ordinary diseases. Especially retired people should have a box of medicines. Then their hearts will expand and will be ready for the reception of the divine light. Everybody should have the box. Even children and women should have the box. Gita on the one hand and this box on the other. These two will make

you fit to approach God very easily. So, on this glorious day, this Homoeopathic Dispensary is declared open. Anybody who wants can take medicine. All diseases take their origin in hatred, jealousy, Irshya, Matsarya. If you are jealous of a man who is prosperous, you get disease. If you superimpose evil qualities on a man whom you do not like due to jealousy, you get disease. This is the doctrine of Hannamann. Disease is caused by entertaining bad thoughts. Jealousy is an enemy of meditation. Jealousy is an enemy of Samadhi. The modern doctors have invented so many names for diseases just to get money. Really it is due to jealousy, hatred, anger, etc. that diseases are caused. Anger particles, hatred particles, malice particles—these are the real causes of diseases. I am not telling you a cock and bull story. It is your own experience that when you get angry, you cannot take food, your heart is agitated, you cannot sleep well. This itself is a proof that anger is the cause, jealousy is the cause of diseases. Note this point well. Do Japa. Do meditation. Free yourself from malice and hatred. Love all, embrace all, serve all, be kind to all, pray for all. These are the medicines. Pray for all. This is Bryonia 200."

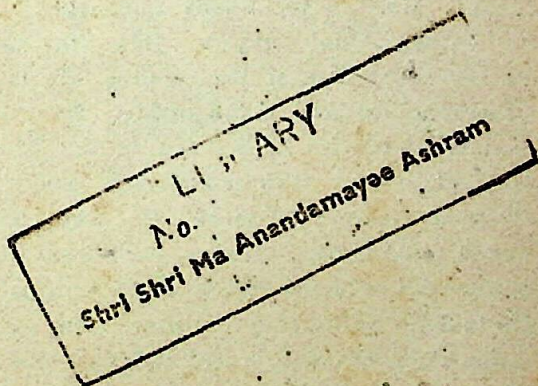
"Now Prasad will be distributed. I will request the doctor to give me some sugar capsules. Is there anybody who has got jealousy? Everybody has got jealousy. He will also give globules to expand your heart, so that you will share your bank-balance with poor people. May he shine as a Jivanmukta."

How to console the bereaved. A person in Rishikesh had lost his wife and Sri C wanted to go to Rishikesh and console him. Swamiji gave the following advice to Sri C. Swamiji said, "Do not be a Vedantin when you talk to him. Do not say, that there is no wife, no husband. He will get annoyed and he may beat you saying, "There is no body, there is no pain." You should say, "Your wife was virtuous full of divine qualities, Sarvagunasampanna. I have never seen such a woman. She was highly devoted to you. She was like Anasooya. She was an example to all women and wives. Her loss will be felt much by all people who know her." You should thus praise her, and share his sorrow. If on the other hand you use Vedantaprayoga, he will not be consoled. The best way to comfort a weeping man is to weep along with him. But if you cannot weep, at least say some words expressing your sorrow. You can reserve your Vedanta for another occasion, when he has recovered a bit from the shock caused by his wife's death." Referring to this conversation on a later occasion, Swamiji remarked, "One should be judicious in his conversations with others. It is not enough if he has abundant theoretical knowledge. He should be capable of understanding the reaction that his words will cause upon others. He should be a psychologist. Everyone should speak only what is suitable and appropriate to the particular occasion."

Kirtan for all operated patients in the world. At the Satsang Swamiji said, "Let us do Kirtan for the health and peace of all those people who are operated throughout the world for various diseases." and conducted collective Kirtan.

7th June, 1956.

Double Consciousness of a Jivanmukta. Looking at Sri Ram Rup Tiwari Swamiji said, "Your writings are very good, full of Vedantic ideas. A Jivanmukta has Double Consciousness. You have not mentioned this point." Soon Sri Tiwari asked, "How is it possible for a Jivanmukta to have Double consciousness? That I want to know." Swamiji replied, "A lady knits and talks. Some carry water on their heads and dance. A Jivanmukta can have single consciousness also. He can withdraw the mind at any time. He can also project it at any time. .



8th JUNE, 1956.

Dr. T.M.P. Mahadevan addresses audience at the Ashram: Dr. T.M.P Mahadevan, Head of the Department of Philosophy, Madras University, who arrived at the Ashram yesterday along with H.H. Swami Rajeswaranandaji Maharaj and a few others en route to Badri, delivered a ninety minutes lecture at tonight's Satsang, in which he introduced an organisation known as 'Union for the Study of the Great Religions,' founded with a view to uniting people who believe in religion and also converting people who do not believe in religion. Before the commencement of Sri Mahadevan's speech, introducing him to the audience, Swamiji said, "Just a word. Our Dr T. M. P. Mahadevan, Head of the Department of Philosophy, Madras University, needs no introduction. He is an international figure. He was the Visiting Professor of Cornell University. He is the author of several books. Gaudapada's Advaita Vedanta was his thesis for Ph.D. He is the king of Ph.D. He would not like me to talk about him. But, it is my heart that talks. It is not Swami Sivananda who talks. He is over-working. He was connected with the Indian Philosophical Congress. He is daily delivering lectures. He is a glory to India, a glory to the world at large. He is a student of our Prof. Sadananda. He is Secretary also for the 'Union for the Study of the Great Religions.' He will give us the essence of all philosophical books and religious books. He will just open his

heart and allow his vibrations to spread. Now we will request him to speak. He is the spiritual child of Swami Rajeswarananda. He is the author of several books, and he has come with a small party for Badri-Yatra. The Yatra will be successful and will be a very happy one."

When Swami Chidanandaji gave a fifteen minutes speech at the end of Dr. Mahadevan's speech, thanking him for the address, Swamiji supplemented Swami Chidanandaji's speech, saying, "We will have a centre of this great 'Union for the Study of the Great Religions' here in this Ashram, and it will function from today and we will try to co-operate with the Doctor in all possible ways, to the best of our ability."

In the course of his concluding Kirtan at the Satsang, Swamiji raised the Slokam "Wanted: More Dr. Mahadevans" and conducted Kirtan for the health, long life, peace, bliss, prosperity and immortality of Dr. Mahadevan, Swami Rajeswaranandaji and their party.

11th JUNE, 1956.

Avoid indecent words. A Visitor delivered a speech four days ago on the position of women in society. During her talk she had occasion to mention the 'womb' several times. Today while Swamiji was in the office Swamiji said to her who was sitting behind his chair, "In your speech you used the word 'womb' several times. In future, you may use the term, "*Divine air conditioned chamber*" instead of the word 'womb,' for it is more decent."

Swamiji's desire to learn everything. While Swamiji was in the office, surrounded by a number of devotees, Swamiji said, "Katte Kata Katte Katte, Katte Katte Katte Kata Kata Katte, Kata Katte Kata, Kata Kata Kata." When someone asked Swamiji what was the meaning of it, Swamiji replied, "It means 'Your.' It is the telegraphic signal for 'Yours' which I learned while I was a boy."

Swamiji's desire to learn everything that has to be learnt in the world, which was the root of his today's multi-faceted genius, was prominent even in his early ages.

12th JUNE, 1956

Two great Saints at the Ashram: Sri Swamiji had sent special invitations to H.H. Sri Hari Baba (of Band), and H.H. Sri Ma Ananda Mayi, two great saints, who were staying at Parmartha Niketan. They were themselves very eager to come to the Ashram and meet Swamiji. More than that Sri Hari Babaji was extremely eager to listen to Swamiji's Sankirtan.

The meeting of these great saints was a highly moving scene. The two distinguished visitors had been taken up to the Temple and they had gone round the entire Ashram and admired the great growth of Sri Swamiji's work.

As they approached the Satsang, Swamiji rushed forward to greet them. Bliss radiated all round. Blessed spectacle. The whole audience raised Jaya-jaya-kars for all the three spiritual luminaries.

Oh, words fail to describe the grandeur of the three resplendent divine lights sitting together. Ma Aanandamayai sang Kirtan. Sri Swamiji gave his thrilling Sankirtan-Dhwanis and also the English Philosophical songs. There was also Sankirtan and Bhajan by Santanandaji, Pushpaji, Amaranandaji and Nadabrahmanandaji.

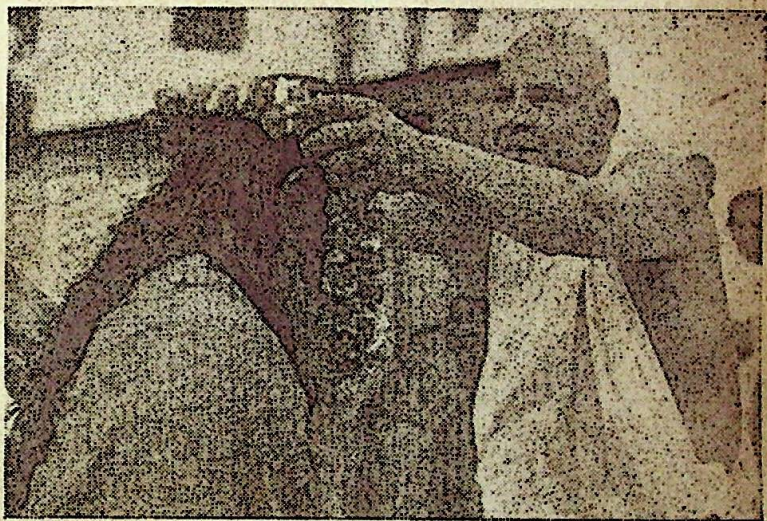
Then Sri Hari Baba and party conducted Sankirtan. The entire atmosphere was filled with Lord's Name. The audience witnessed the ecstatic Sankirtan of Hari Baba and party, spell-bound.

Afterwards, the saints were entertained with light refreshments and given a hearty send-off.

Business-Ghost : A business man came for Swamiji's Darshan. While conversing with him, Swamiji said, "If you have earned four or five lakhs of rupees, do not aspire to become a Croropathy (owner of a crore). Come to the Ganges bank and do Anushtan, and thus become a spiritual Croropathy. Beware, business is a ghost, which will not leave you once it catches you. You will ever be tempted to earn more and more and will ever remain in the tight grip of the business-ghost. So do not aspire to become a Croropathy."

Swamiji's leave-taking: Daily after the Satsang, on his way back to his Kutir, immediately after passing the main arch-gate, Swamiji turns back and facing the people who take leave of him there, Swamiji bows to them with folded-hands saying "Om Namo Brahmane Vyapine Saswataya." (prostrations to Brahman, all-pervading and eternal). On reaching near his Kutir, both before and after going down the flight of steps leading to the front-door of his Kutir, Swamiji bows to the people who have accompanied him so far, with folded hands, saying "Om Namah Sivaya," "Jaya Satchidananda," or simple "OM."

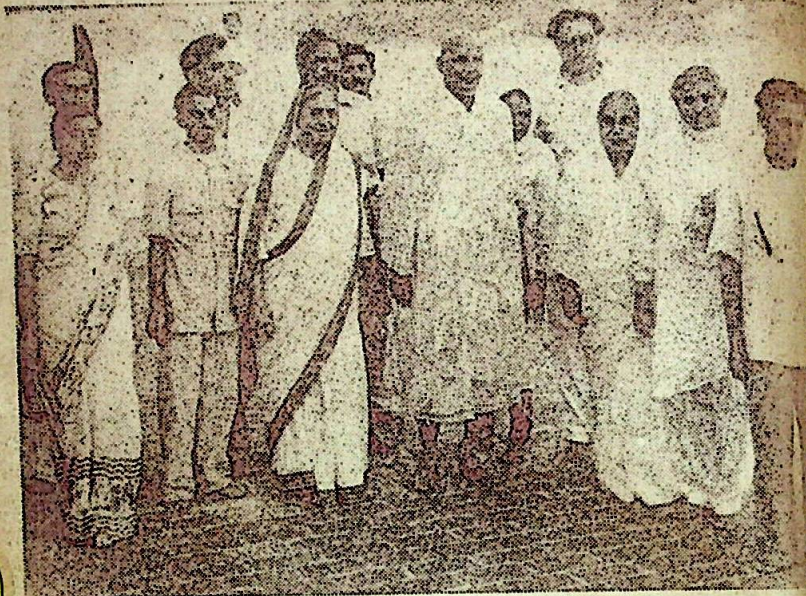
Swamiji likes variety. Swamiji has certain set principles, to which he sticks.



Sri Swamiji garlands H.H. Jagadguru Shankaracharya of Jyotirmutt at the reception accorded to the latter.

[On the reverse]—(Top) : Srimati Rameshwari Nehru and party at the Ashram.

(Below) :



14th JUNE, 1956

Mula Avidya and Sthula Avidya: While in the office, Swamiji put to Sri Tiwari, a good Vedantin, the question, "What is Mula Avidya, and what is Sthula Avidya?" Sri Tiwari answered, "Mula Avidya is non-apprehension, and Sthula Avidya is misapprehension." Swamiji added, "Mula Avidya is Karana Sarir (causal body). Sthula Avidya is the ignorance that envelops all objects."

Sama and Samata: "What is Sama and what is Samata?" was Swamiji's next question to Sri Tiwari. Sri Tiwari answered, "Sama is control of mind. Samata is balance of mind." Swamiji said, "You do not allow the mind to think of objects, and you disconnect the mind from the senses. That is Sama. Samata is freedom from Raga-Dwesha (likes and dislikes) and Harsha-Soka (exhilaration and depression).

Swamiji conducts Kirtan for peace in Ceylon: At tonight's Satsang, Swamiji said, "Today's Kirtan is for the peace of Ceylon, where there is a civil war between the Sinhalese and the South Indians. Hatred in the mind manifests as arson, looting, murder, etc." Swamiji then conducted collective Kirtan.

15th JUNE, 1956.

Swamiji's way of giving instructions. While in the office Swamiji said to the devotess who had assembled there to have Swamiji's Darshan, "To ninety-eight percent of people I give the advice, "Matru Devo Bhava, Pitru Devo Bhava" (Let your mother be your God, Let your father be your God, because their Vairagya is dull. They are third class aspirants. But to a few who possess intense dispassion and burning aspiration (Mumukshutwa) I give the advice "Mata nasti, Pita nasti; Nasti Bandhu Sahodarah; Artham nasti; Graham nasti; Tasmāt Jagrata Jagrata" (You have no mother, no father, no relative, no brothers, no wealth, no house.)"

Sometimes Swamiji would ask a boy to go home saying "Matru Devo Bhava, Pitru Devo Bhav," but if the reaction of the boy shows that he possesses Vairagya (dispaasion) Swamiji would immediately give him the opposite instruction "Mata Nasti, pita nasti, Nasti Bandhu Sahodarah....." Conversely, if Swamiji finds that a person does not react favourably to his instruction, "Mata Nasti, Pita Nasti," at once Swamiji would say, 'Go back and serve your parents. 'Matru Devo Bhava, Pitru Devo Bhava.....' Often Swamij's first instruction, either 'Matru Devo Bhav...' or 'Mata Nasti' would be of the nature of a test to the aspirant's Vairagya, and then Swamiji would give the appropriate instruction to suit his level of evolution. Often Swamiji's giving two diametrically opposite instructions within a few seconds' interval

to one and the same aspirant (for the reason already mentioned) would be very interesting.

Influence of environments. While returning to his Kutir after office work, Swamiji felt some cooking smell coming from his kitchen, which is very adjacent to his way from Kutir to Office. Soon Swamiji remarked "Some nice smell is coming. One should not practise meditation near the kitchen, for he will be thinking, 'Now Sambar is being prepared. Now Dosa is being prepared.' His mind will be on the kitchen and the things prepared there. Environments influence concentration. That is why it is said that one should have a separate meditation-room, free from external distractions. But a developed soul can meditate in any surrounding. He can withdraw himself from the thoughts of external objects, however tempting they may be, in an instant. Till you are sufficiently advanced, you should practise meditation in favourable environments."

16th JUNE, 1956

The two blessings. While conversing with the devotees accompanying Swamiji on his way back to his Kutir after working in the office Swamiji remarked, "Forgetfulness is a blessing. If a man remembers his miseries, he would not be able to live in the world. Forgetfulness and hope are the two blessings in the world." On hearing this Swami Sivananda-Satchidananda of Ceylon said, "I possess both." Soon Swamiji replied, rather humorously, "If you hope, you may be disappointed. What is the cause of disappointment? Hope. So be hopeless!"

17th JUNE, 1956.

Two Spiritual Leaders at the Ashram : Well before the arrival of His Holiness Sri Shankaracharya of Jyotir Mutt, Sri Swamiji had come to the Satsang, and was waiting His Holiness's arrival. Sri Sankaracharyaji was received with due honours by the Ashram.

A few minutes later, H.H. Sri Swami Akhandanandaji Maharaj of Brindavan arrived and was received with ovation by the Ashramites.

The Satsang convened in their honour commenced. Sri Swamiji delivered a thrilling speech of welcome :

Today is an auspicious, wonderful, marvellous, glorious day. We have in our midst Param Pujya Sankaracharya and our Pujya Bhagawan, Swami Akhandananda. The Swaroop of Bhagawan you will hear now. These Suns are shining for dispelling darkness.

A Guru is necessary for attaining knowledge of Atma. You will find in Gita,

Tadviddhi Pranipatena Pariprasnena Sevaya,

Upadisyanti Te Jnanam Jnaninah Tatwadarsinah.

Serve your Guru. Service of the Guru quickly purifies your mind. In Swetaswatara Upanishad it is mentioned :

Yasya Deve Para bhaktir, Yatha Deve Tatha Gurau,

Tasyaithe Kathitahyarthah Prakasante Mahatmanah.

He who has devotion to the Lord, and has as much devotion to the Guru as he has to the Lord, to him alone the truths of Vedanta are revealed. *Acharyavan*

Purusho Veda. He who has got Guru, to him is revealed the truth of Vedanta. Guru dispels darkness, shows the way, removes pitfalls and snares, but you will have to place your feet, yourself. Guru cannot meditate for you. He who is hungry, has to take food himself. He who is thirsty, has to drink water himself. The Guru will enlighten you, inspire you. Do not expect a magic pill from him. Do not expect that the Guru will sprinkle a drop of water from his Kamandalu over you and you will attain Nirvikalpa Samadhi at once. You should do Sadhana, cultivate divine virtues like *Amanitwam*, *Adambhitwam*, *Ahimsa*, *Kshanti*, *Arjavam*. All these virtues you will have to develop. Serve the Guru, You will attain the goal of life. What is the goal of life ? The goal of life is Self-Realisation. It is Guru that will show you the path, remove the pitfalls. Serve Him well with Bhakti.

Swami Akhandanandaji is a world famous exponent of Bhagavata. Bhagavata contains the essence of Vedanta, Yoga Marga and Bhakti Marga. The essence of all these is there. The eleventh Skandha will help you to attain God-Realisation. Serve the Guru. Purify yourself. Remove your arrogance. Remove your impudence. Be humble. Cultivate virtues. Drink the nectar of immortality from the feet of Sat Guru. You are eager to hear the nectarine words from these great souls. They will give you whatever you want. They will give you supreme peace. Hear with rapt attention.

Then Swami Akhandanandaji spoke and during his speech paid the following glowing tribute to H.H Sri Swami Sivanandaji Maharaj :

"Even before I embraced the Holy Order of Sannyasa, I used to have Swami Sivanandaji's Darshan when he was living at Swarg Ashram. Even on the first occasion I was greatly impressed by his personality which was magnetic and gigantic. He was, as it were, a personified Brahman for me. Brahman means immeasurably big, infinite. Swamiji's physical being, too, was of immense length and breadth.

"I saw him sing and dance in ecstasy, without the least body-consciousness. Ordinary people who have body-consciousness are generally weighed down by shyness, fear of public criticism, etc.; Swamiji did not have the least tinge of any of these."

"When he talked or lectured, he mostly used the English language. I thought that his incarnation was meant for the elevation of Babus, the English-educated clerks and officers, who had lost touch with our ancient spiritual tradition."

"In those days, I used to read his most inspiring book *Mind, Its Mysteries and Control* which had been translated into Hindi and was being published in *Kalyan*. I have learnt a lot from that great work. Even now I regard myself as one of his children and this Ashram as my own home."

After his inspiring lecture, Sri Shankaracharyaji delivered his discourse. From the Ashram's side, Swamiji's Jyotirmayananda, Inanananda, Gurusaranananda, Harisharanananda thanked the distinguished visitors for their Darshan and soul-elevating Upadesha and Swamis Amarananda, Tejomayananda and Nadabrahmananda sang Sankirtan and Bhajan.

18TH JUNE, 1956.

True meaning of Sarvam-Brahmamayam: Referring to a great learned man's discourse, Sri Swamiji said: "I wish to clarify an important point made by him in his learned discourse. When he remarked that a dog, cat, donkey, stone, flower, man and woman are all Brahman and Brahman alone, it did not mean that you are to treat them all in the same manner. An incorrect understanding of this grand truth leads to moral degeneration and spiritual downfall. If everything is Brahman, then lust is Brahman, anger is Brahman, etc., and under this misconception, you will get into great error and go astray. No. That is not the truth.

"Then, what is meant by SARVAM KHALVIDAM BRAHMA or SARVAM BRAHMAMAYAM? The *adhi-sthana* (substratum) for all these names and forms is Brahman. Dog, cat, donkey, stone, flower, man and woman are not Brahman; they are Maya, illusory appearances, products of delusion—and taking them as Brahman would lead to greater delusion. The substratum for all these is Brahman. When you realise this Substratum, the names and forms vanish. The dog is dog no longer; man is man no longer; woman is woman no longer. The essence beyond name and form, the Truth transcending appearance is then perceived. That Truth is Brahman; that Essence of Being is Brahman. Not the name and form which is but Maya. A correct understanding of this truth alone will produce Vairagya in you—Para-Vairagya which will lead to instant Jnana. You will not be deluded or attracted by names and forms; you will perceive and rejoice in the substratum, the essence, which is Brahman. May you all shine as Jivanmuktas with the highest realisation of the truth SARVAM KHALVIDAM BRAHMAN."

19th JUNE, 1956

Self is the dearest. While in the office Swamiji illustrated how the Self of Atma is the dearest of all. Swamiji said, "Senses (Indriyas) are dearer to man than sense-objects. If a person is in the habit of seeing cinemas and if he is warned by the doctor that he will lose his eye-sight by continuing to attend cinemas, he will at once discontinue going to cinemas, in order to protect his eyes. So it is proved that senses are dearer than sense-objects. But Prana or life is dearer and more internal than even the senses. Suppose a man develops a septic disease in the eye, and the doctor advises removal of the diseased eye, as otherwise his life itself would be in danger. Immediately the man agrees to the eye being removed and also gives a certain amount as fee to the doctor, because he is anxious to save his life. Therefore, life or Prana is dearer than senses and it is more internal than the senses. When a man suffers from some disease causing intense pain and agony, he wishes to end his life by taking some poison. So there is something which is dearer and more internal than Prana. That dearest thing is his Atma, his self, his essential real nature. Thus it is proved that Atman or the self is the dearest of all."

Smile, laughter and guffaw. While Swamiji was returning to his Kutir after the Satsang was over, accompanied as usual by devotees, Swamiji heard someone laughing. This made Swamiji put to another devotee the question, "Do you know the difference

between smile, laughter, and guffaw?" The devotee kept silent. Then Swamiji himself replied the question, saying "They represent the different stages of joy, expressed in the three ways. The first stage is smile. The second stage is laughter. The third and last stage is guffaw. Smile is relaxation of facial features expressing joy. It is a silent, noiseless process. Laughter is a modification of smile. When smile becomes uncontrollable, it enters the second stage, called laughter. In laughter there is sound made to express joy, in addition to the facial features more or less similar to those in smile. When laughter becomes uncontrollable, and gushes out like the waters of a river in flood, making great noise, it is called guffaw or boisterous laugh. When a person is guffawing, nobody near him will be able to do any work. Guffaw is very indecent. Spiritual aspirants should have control over their laughter. They should not indulge in guffaw. They can smile and laugh. Before great souls one should not guffaw. Smile is often more enjoyable than laughter or guffaw. Smile is 'controlled laughter' or 'controlled guffaw.' Some people very seldom laugh or guffaw. They have control over their laughter. However happy they may be, they only smile. A sage smiles through his eyes. Artificial suppression of laughter is not desirable. Be natural. Some people smile or laugh just for pleasing others. It is feigned smile or feigned laugh. Even when they have no peace of mind, they pretend to smile when they see others, by

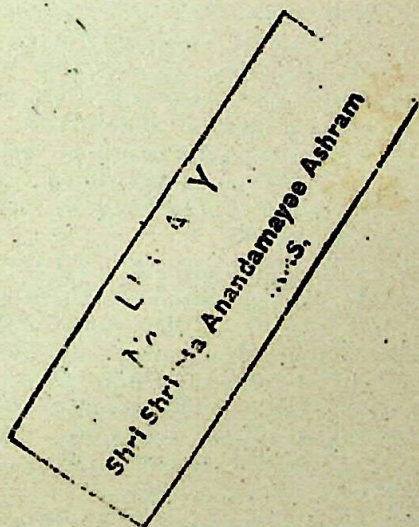
spreading their lips. One can easily distinguish feigned smile, from genuine smile. for joy will not radiate from feigned smile, though the person's lips may be wide. Smile and laugh are tonics to the body and mind. One should smile laugh and dance in joy. It will bestow good health and long life. Depression and gloom are the causes for many diseases. He who taps the source, the Atma, through Japa and meditation will alone be happy.

21st JUNE, 1956.

Life influences thoughts. While in the office Swamiji said to some of his devotees, "Once a man performed mental worship to the Lord. He offered two stale plantains and some *Chana* to the Lord. He could have offered the best things in the world, during his mental worship. Yet, because his miserliness had struck so deep roots in him, he could not even mentally be generous in his gifts to the Lord. Man's actions influence his thoughts very much. A man who is a miser cannot be liberal even in his thoughts. A man who is wicked cannot be good even in his thoughts. Hence it is absolutely necessary that one lives an exemplary life, free from all taints. Then alone he can be pure in his thoughts. Mental worship (or Manasika Puja) has a very important place. Once when Lord Krishna found out that Arjuna was proud of his external, (ritual) worship, he humbled him by taking him to Kailas and showing to him the large quantities of flowers offered by Bhima to Lord Siva during his usual daily mental worship. But everyone cannot do mental worship effectively. Only he who has done external worship for some time well, and who is free from miserliness and all other impurities, can do mental worship effectively. Some people who are idle by nature, try to avoid the trouble of external worship and they argue that mental worship alone is worth doing, as it is many times more powerful than the external, worship. They very little know that they cannot do mental

worship with Prem and with a heart ready to give everything to the Lord, unless they have actually practised worshipping Lord with Prem and plenty of gifts.

Usually while blessing a person, people say, "May you live for full hundred years." Why should they not bless him that he may live for all eternity? Be generous. Be liberal. Give up miserliness. Offer gifts to God and poor people with spontaneous generosity. Then alone one can be said to be a true devotee."



25TH JUNE 1956.

Language of the stick: All of a sudden in the morning Sri Swamiji looked hard at the devotees surrounding him and tapped the ground with his long walking-stick. Like telegraphic signalling, he tapped the ground first once; then gave a pause; and then tapped twice and so on, till he reached the four taps.

The astonished devotees looked questioningly at him.

"This is the language of the Stick," Swamiji explained, "What do you hear when I tap like this?"

All the devotees were silent. Swamiji himself provided the answer:

"A single tapis of course the STICK: Stick to your resolves, stick to the Path, stick to the Guru.

"A double tap sounds DO-IT NOW (pronounced like a military command—DWIGHT NOW). After these two are clearly understood and the Sadhaka, firmly adhering to his resolves, and possessing the greatest devotion to the Guru, practises diligent Sadhana, never postponing or procrastinating, the trable tap comes.

"The table tap tells you TAT TWAM ASI. This is the Mahavakya which remained you of your essential divine nature. You are really Satchidananda Para Brahman. You are not this body; not this mind; nor even this little intellect. Thou art that: Infinite, Immortal, Atman of the essential nature of Existence-Consciousness-Bliss Absolute. But a theoretical understanding of this truth won't do. Therefore the fourth quadruple tap comes.

"The four taps sound: SERVE, LOVE, MEDITATE, REALISE. This is the way. This is Yoga. This is Divine Life. This will lead you to your ultimate goal."

26th JUNE, 1956.

Real Parivara. While Swamiji was speaking to a visitor-devotee, the latter used the word 'Parivar' (meaning perhaps family), when he said, "Let me bring my Parivar". Soon Swamiji said, "The real Parivar is within—Kama, Krodha, Lobha, etc." And turning to another devotee, Swamiji asked, "Do you know what are the thirteen Parivars?" The devotee mentioned the following six—Kama (lust), Krodha (anger), Lobha (avarice), Moha (infatuation), Mada (pride), Matsarya (envy). Swamiji immediately supplemented the answer by mentioning another seven Parivaras: "Damba (affectation), Darpa (arrogance), Ahamkar (egoism), Asuya (jealousy), Irsha (envy), Raga (attachment), Dwesh hatred."

27th JUNE, 1956

Proofs for the existence of God. To Professor A. of Benaras University. Swamiji put the question, 'Do you exist?' 'Yes' replied the professor. 'If you say that you do not exist' we will beat you and see if you exist or not!' remarked Swamiji humously and added, 'Existence is God.' 'You want death or immortality?' was Swamiji's next question. The professor replied, 'I want neither death nor immortality. I do not want immortality because the world is so bad and full of miseries that immortality would mean eternal suffering. I do not want death, because nobody wants death.' At once Swamiji said, 'You are confusing yourself. When you say that you do not want death, it means that you want immortality. Immortality is God.' 'You want pain or bliss?' was Swamiji's next question. The professor replied, 'I want neither pain nor bliss.' 'Then what do you want neither pain nor bliss.' 'Than what do you want?' enquired Swamiji. 'There is something higher than bliss', replied the professor 'There is nothing higher than bliss' observed Swamiji. 'Desirelessness' replied the professor. 'Desirelessness is bliss,' remarked Swamiji, and added, 'Bliss is God.' 'Do you want peace of mind?' asked Swamiji. 'Yes', he replied. 'Peace is God' remarked Swamiji. 'So now you believe that God exists?' asked Swamiji finally. Prof. Ahuja smiled and after prostrating before Swamiji, he departed.

The essence and the attribute of God. Sri Ram Rup Tiwari asked Swamiji for a copy of 'Ananda Lahari' and said, 'I want to know what is Sakti.' (Sakti means Power). Swamiji at once replied, 'The essence of God is love. Power is His attribute.'

27th JUNE, 1956.

Man and Woman : For some days past Swamiji has been repeating the following Slokas, soon after he emerged from his Kutir in the morning, when the devotees first gathered around him :

*Kamakrodascha Lobhascha Dehe Tishtanti Taskarah
Jnanaratnapaharaya Tasmata Jagrata Jagrata*

(The dacoits of lust, anger and greed are waiting in the body to rob you of the jewel of wisdom ; beware.)

*Mata Nasti Pitha Nasti Nasti Bandhuh Sahodarah
Artham Nasti Griham Nasti Tasmata Jagrata Jagrata*

(You have no father, mother, relatives or brothers; you have no wealth or home—beware.)

Janma dukkham Jara dukkham Jaya dukkham

Punah Punah

Samsarasagaram Dukkham Tasmata Jagrata Jagrata

(Birth is misery ; old age is misery ; wife is a source of misery only : this Samsara is full of misery beware.)

*Asaya Baddhyate Loko Karmana Bahuchintaya
Ayukhsheenam Na Janati Tasmata Jagrata Jagrata*

(Man is bound here by desires, activities and various worries and anxieties : he does not notice the passing of years and waning of life ; Beware.)

A young girl was there among the group of devotees, and to her, Swamiji said : "The *Mata Nasti* formula does not apply to you. In your

case it is *Matri Devo Bhava*, *Pitri Devo Bhava*, *Acharya Devo Bhava* and *Atithi Devo Bhava*—May the mother be thy God; may the father be thy God; may the preceptor be thy God; may the guest be thy God. When you reach the threshold of the Path of Renunciation, then the motto will change into *Mata Nasti*. False Vairagya should not make you neglect your duties towards your parents. When Vairagya dawns, attachment to parents should not hinder your further spiritual progress. This is the secret."

Then Swamiji came to the portion '*Jaya Duhkham*' (wife is the source of pain). "Mysteriously man is attracted by woman and woman is attracted by man! But, in reality there is no difference. The skeletons of both man and woman are almost alike. Some men have female voice; some women have got male voice. By nature also, some men are effeminate; and some women are masculine. Have you not seen beard on the face of some ladies; and some men have exceptionally smooth chins. Even in appearance and behaviour some men are like women and women like men. This itself proves that the difference between man and woman is illusory. Only a proper understanding of this truth will produce real, lasting Vairagya in you."

28th JUNE, 1956.

How to extract work from others. Swami Jyotir-mayananda came to Swamiji with some papers. Looking at him Swamiji said, "Do not overwork. Make other people work. You should know how to extract work from others. You should extract work through kindness, love, sympathy. To extract work from others is not so easy. It demands reduction of egoism. You should put yourself on a lower level and praise them, sing their songs and hymns, respect them. You should adapt, adjust and accommodate. You must become one with them."

30th JUNE, 1956.

Power of passion. While in the office, Swamiji referred to the difficulty in attaining true renunciation and conquest over passion. Swamiji said, "Saubhari who had renounced the world and was living the life of a recluse once happened to see the worldly life led by a mother-fish together with its numerous progeny, and tempted by the sight, he married and lived as a householder. He was a man of great spiritual attainments, but the subtle passion that lurked in his subconscious mind grew into irrepressible desire for sensual life at the sight of the fish and he suffered a downfall. Even Rishis living on air are excited and made to deviate from the spiritual path. So, what to speak of those aspirants who take plenty of Halva and Rasagulla and other rich, Rajasic food? Aspirants should be ever vigilant and should not give room for tempt-

ation to creep in. They should avoid all unholy sights and exciting food."

Avoid miserliness. A B. Com. had arrived yesterday for staying in the Ashram permanently and Swamiji had asked him to do some work in the Ashram. Today while coming to office, Swamiji had also brought clothes for him, as the B.Com. had come only with one pant and one shirt which he was wearing. "Where is that B.Com.?" enquired Swamiji, but he could not be found. Swamiji then asked Sri. T.K. Subramanyan to find out the person and give him the cloth (dhotti). Swamiji said, "We do not know if he will stay in the Ashram or not." "We can put a mark on the cloth, so that when he returns, we may take the cloth back," suggested Sri. T.K. Subramanyan. Swamiji disapproved the suggestion and said, "Do not be so miserly. Such miserliness is infectious. If we want to take back the cloth, we shall have to watch always where he is going! Once a man lent his silken cloth to another. But he was so much attached to his silken cloth that he was anxious that it was not spoiled by the person to whom it was given. So he always carried a wooden plank, and whenever the person wearing the silk was about to sit on the floor, he would rush up with his wooden plank and request him to sit on it. So for lending the silk he had always to carry the wooden plank and follow the person to whom he had lent the silk. Worry and trouble is the lot of all misers!" Swamiji continued, "Some women when they wear nice Sarees, take care not to spoil the Sarees, what

they prostrate before great souls. They have various kinds of Pranams. When they wear cheap Sarees they prostrate in the proper manner. When the Saree is a little costly and is clean and nice to look at, they modify their Pranam in order that the Saree may not become dirty ! "

1st JULY, 1956.

How to conduct a Branch or Satsang. To Sri S.S. Joshi who is conducting a Satsang in Delhi, Swamiji gave the following advice : "All the members of the Satsang should greet one another when they meet with 'Om Namah Sivaya', 'Om Namo Narayanaya,' 'Jaya Satchidanand', 'Jaya Sita Ram' or 'Tattwamasi.' Vedantins salute with 'Tattwamasi' or 'Om'. When a man gets angry, you should prostrate before him and appease him with sweet, soothing words. Every member should maintain Resolves and Spiritual Diary. Everyone should do a few Malas of Japa daily. Contact should be established with all spiritually inclined people and other Satsangs. Once in a way you may distribute sweetmeats as Prasad, in order to keep up the interest of the participants. All the members should be trained in doing Kirtan and delivering short lectures. If you have suitable persons, spiritual dramas may be enacted and the public invited to attend. All days of religious importance such as Guru Poornima, Sivaratri, etc. should be celebrated on a grand scale and people made to do the maximum Sadhana on such days, Sadhana weeks should be held

periodically in order to rouse the spiritual interest of the local people. Leaflets containing the Twenty Instructions, Science of Seven Cultures, etc. may be printed and distributed on a wide scale."

Forms of hypocrisy. After the night Satsang Swamiji was returning to his Kutir. On the way Swamiji remarked, "Today's Satsang was a music festival." Shortly after that Swamiji said, "There are some people who do not know any Raga (tune), but they want to make other people believe that they have knowledge of music and Ragas. So they nod their heads when the music is on, pretending to appreciate it fully, and also put Tala (sign of rhythm) with their hands, though their Tala may be wrong, as they have no idea of Tala. There are some people who know two or three Ragas, but they are eager to show to others that they know many Ragas. So they mention the names of many Ragas in their presence. These are forms of musical hypocrisy. There is also religious hypocrisy. One man knows three or four Asans, but he pretends to know thirty or forty Asans. Some study Panchadasi and pretend to be Jivanmuktas. Some people sit with closed eyes, pretending to do deep meditation. Even when they are called, even when they hear their being called, they will not open their eyes. They will remain like a statue. They are afraid that if they opened their eyes, on being called, people may think that their concentration was not deep enough. So they pretend to be in Samadhi."

SEVEN YEARS AGO

4th JUNE, 1949

A Convocation Address. A newly-graduated Tamil Pundit came to Ananda Kutir to have Siva's Darshan. Siva utilised the opportunity to deliver a short, but thrilling convocation address, to him and through him to the thousands of his type that go out of the Universities year after year.

"Every one already has the Abhiman of youth. When the hot blood of youthful vigour runs through man's veins, he can hardly be convinced that that period of life will soon pass away and he will soon have to lean on a stick. To add to this Abhiman now you have got a University degree! In ignorant people this generally adds one more layer that veils the Truth from their vision. A wise student of Yoga like you should do away with Abhiman altogether. Work without Abhiman. You will shine as a great Vidwan and a real Vidwan or one who possesses Atma-Vidya.

"You should now do Saraswati Upasana. You will then gain Her Grace and through Her Grace a powerful tongue, and a brilliant intellect. You will be able to inspire and elevate people. This is very important.

"Whenever you find an opportunity speak to persons and address gatherings. Always dwell upon a spiritual, moral or religious theme. Inspire people and turn them Godwards. That is the best manner in which you can express your gratitude to the Goddess for Her blessings.

"Write : and write original ideas and thoughts on Upanishads, Gita and Vedanta. Never indulge in silly, trash thinking or writing. You will attain great glory."

Coolness Under Fire. What sort of a Victoria Cross should one award to Siva ? A soldier on the field of battle if he keeps his head cool under fire and carries on the fighting till the very last breath is awarded the Cross.

The financial statement of the Society showed a precarious position. Bank balance had come down to the "nil" figure. There were still debts to be cleared. The problem was placed before Siva.

"Close it down. We have done enough work. Five or six of us will take Bhiksha from Rishikesh and meditate in the Kutirs. As long as there is medicine in the dispensary, we will serve the sick. As long as there are books in the League we will distribute them freely. Give away everything to those who need. Put in an announcement in the Magazine and issue a circular to say that the Society has been compelled to stop all work." Then he sat up and a list was drawn out of the Ashramites that might have to be told to make their own arrangements for Bhiksha, etc. Siva himself attended the meeting which was convened to tell all Ashramites of the position.

Very soon after this Siva began to distribute fruits and almonds to workers and visitors, as he said, "to compensate for the curtailment imposed on them by the financial condition of the Society"; and books began to flow more freely and in greater abundance to Seekers, to do the maximum service while there is yet time !

5th JUNE, 1949.

Mysore Maharani Again. 'Honk' honk'.....

And, Siva, was already out of the Diamond Jubilee Hall to receive Her Highness the Maharani of Mysore on her way back from Shri Badrinath.

Sadhaks went buzzing round and in a few minutes the Mysore party were enjoying a light but refreshing repast of fruits, sweets and coffee. Books and magazine-copies had already begun to flow round. The entire party went for Ayurvedic pharmacy products—Chyavanprash, Brahmi-Oil, etc.

We fetched chairs and benches outside the Diamond Jubilee Hall: but the austere Maharani would prefer to sit on the bare ground. The moment Siva had an inkling of her intention, he quickly stooped down and removed the stones and pebbles that were on the terrace and made room for Her Highness to sit. Maharani and party, needless to say, were aghast at the ever-readiness to serve that Siva had!

And, the Maharani and the Mahatyaqi sat there for a full hour, discussing what.....I have no idea and.....

Her Highness left after placing in Siva's hands an envelope containing Rs. 501 with the remark: "This is nothing compared to the work you are doing, Swamiji!"

6th JUNE, 1949

"I can sit a whole night here!"—Maharani of Mysore.
In the evening the Royal cars returned again to the Abode of Bliss! Siva's abode on the banks of the Ganges has a charm that none can resist. And the Maharani's piousness and devotion have gained the upperhand subduing for the present all thoughts of her status and position in life! Without any formalities whatsoever, Her Highness was again at Siva's Kutir.

Siva, at Her Highness's request, took her round to Swarg Ashram and showed her round. On their return, the evening Satsang started.

Time fled: but every one was oblivious of it. Half-past-nine: some one whispered. Siva's sharp ears caught it and his keen intelligence, in the twinkling of an eye, grasped the significance.

"You want to go?" Siva turned to one of the young members of the Maharani's party. The Sage in him assumed the ancient role of the Master of masters. "Wait for a while. There will be more Bhajans, more Kirtan, a short drama, a discourse..... all very interesting programme. Why: if you attend a cinema, you easily reconcile yourself to the loss of sleep and feel content to go to bed at 1 o'clock. Satsang is infinitely more valuable than that....."

The wise Maharani at once interrupted Siva, "Swamiji! I will stay. If they want to, let them go. There are two cars. They can take one: I will stay. Why: in this Satsang I can sit till the morning listening to your Bhajans, Kirtans and poems."

The younger members of the party joined in chorus: "We will stay Swamiji. We don't want to go."

Just look at the direct method of approach which Siva always adopts and conquers the heart of all! High or low he has the same vision: he identifies himself with the people with whom he has to deal; and at once all formalities are abandoned. Those to whom he addresses himself feel not in the least distressed at the overbearing attitude he adopts. They are at once enchanted by the depth of his interest in their true welfare: and they yield without hesitation.

I was myself the target of such frontal attacks. When I was at the Ashram as a visitor and when I, at the time of taking leave of Siva, remarked that the entire place was heaven, Siva instantly exclaimed: "It is all built for you only: stay here. Who asks you to go? Resign your job from here." I was greatly embarrassed: and from that day till his commands were obeyed to the full, these peremptory orders were hovering about the mind drawing me closer and closer to this astounding personality.

And, the Kirtan came to a close after a thrilling programme with Siva himself taking the greatest share of it with his humorous poems and songs. The party was entertained with milk and fruits. The Maharani was unwilling to leave! True to her words, she dispensed with the rest of the party and stayed nearly till midnight.....and even then only after expressing her desire to spend a couple of quiet days at the Ashram in Siva's Satsang and in the contemplation of the Divine.

7th JUNE, 1949

Maharani comes to stay: Sure enough, this time with only a couple of attendants, Her Highness has come back again "to spend a couple of days at the Ashram and to have Siva's Satsang." She arrived late in the evening yesterday and spent the night in the quiet retreat of the Ashram.

Yesterday was Nirjala Ekadashi: and Siva had fasted, as usual, without taking even a drop of water. In spite of the obvious strain on his system, he got up at the appointed time and began to attend to the necessities of the Maharani, himself.

One notices this characteristic trait in Siva all at once. Mahants and founders of Mutts, as soon as they find that they have won a little name and fame, segregate themselves from the Common Man and make themselves unapproachable by him. They take the cue from the official bureaucracy and appoint "under" them a hierarchy of Secretaries and Assistant Secretaries to filter visitors and devotees through.

This is a baneful habit: it should have found no place in any walk of life. It is well known that in olden days the Indian Kings would allow themselves to be personally interviewed by their subjects at all times of the day. Well, whatever be the politicians' and officials' reasons for raising themselves well beyond the sight of the Common Man, this practice has no place at all in the spiritual field.

The other extreme, too, has its obvious disadvantages. If one whose name has spread far and wide

to and whom many people are anxious to see and talk to. Every day, lives always "in the open," he is likely to have a difficult time. He would be able to do no work: and rest would be unknown to him. Siva the Wise Sage, has struck the golden mean. At certain periods of the day he is available to none: neither to a beggar nor to a prince. At other times he is available to all...either to a beggar or a prince.

The habit of feeling oneself immensely superior to the Common Man has great disadvantages, especially to Sadhus. The story of Mahant Sri..... is well known! He always moved about surrounded on all sides by Secretaries. None could see him except through the Grace of these. He had more privacy than he could make good use of. He had more comforts than he deserved. With the result he is now the father of a few children. From the high pedestal of a great Sadhu far beyond the reach of the Common man.....a fall to a low depth far below the Common Man's sphere of respectability.

And, so Siva in spite of the fact that the entire Ashram with its band of selfless workers is ever at his disposal, chose to attend on the Maharani himself. Fetching them water: bringing them coffee and light tiffin for breakfast; arranging to supply water to the Kutir in which they had lodged themselves; supervising the sweeping of the verandah of the Kutir.

Her Highness felt a little embarrassed in the beginning. This great Sage serving us like this!

But the spontaneous attitude of familiarity that Siva assumes towards one and all soon dispels his embarrassment.

Even so it happened on a previous occasion. The Maharani of Singhai was reported sick; and Siva was at Lucknow at that time. At once he was entrained for Benares to nurse the Maharani, who was a great devotee. The sick lady was fond of her "hookah"; and soda was her constant need. Her own attendants would often fail to attend to her needs. Siva would surreptitiously see to it that the hookah was near to where she was at the time... either in bed, or in the study, or in the drawing room...and that a few bottles of soda were always placed handy. While the Maharani lay in her bed shouting at her servants for soda, Siva would quietly walk in with a bottle, opened and ready for drinking. And, this service went on, surreptitiously for some time...till the Junior Maharani found out and carried the news to the Senior.

Surreptitiously, I said. Serving people of affluence has an obvious material reward. Those who serve are conscious of this: and intentionally to curry the favour of the Big Man, they would perform such services as helping Him on to His coat, fetching the stick or the hat or sometimes the shoes, *ostensibly* that it might catch the eye of the Big Man. That is not selfless service. Therefore, it is prominent by its absence in Siva, whose essential nature is to serve selflessly.

Similarly in the case of the Mysore Maharani

quietly arranged for all that she and her party needed. Once she remarked: "Swamiji: Let the servants do that. You should not bother yourself to do all this." Pat came the reply: "No, please don't stand on any formalities. I am your own son!" Similar was the reply to the Singhai Rani also: "Gar-ka-ladka" (son of your own house) Siva would assure the person he serves and thus win his heart! This went home with the Singhai Rani to such an extent that when at Ganga-Sagar Siva had to carry the senior Rani on his shoulders from the shore to the boat, and when he offered his services to the Junior Rani and she declined them, the senior reprimanded her, saying, "Why do you feel shy? He is our own Swamiji!"

And, Siva is adept at finding out, even before it is expressed, a person's need. He noticed that the Mysore Maharani wished to be alone in the Ghat while she bathed. One or two other persons (including a senior official of the Tehri State) were near the Ghat. Siva at once went up to them and asked them to go away; And, Her Highness had her bath. Then, stone-like she sat on a stone on the banks of Ganges. While she was engaged in her Puja, Siva arranged for her breakfast, for her clothes to be dried properly, etc.

There is a peculiarity about him. As one thing is being done, his mind will leap forward to a dozen succeeding things and he will begin attending to them, too! Thus, one after the other the programme will flow on smoothly. The Lady Doctor who had

accompanied the Maharani was taking his the pangat along with Siva. As they were at their meals Siva called Dayanandaji and asked him to have the Kutir on the Ganges Bank swept and a cot placed in it, and over it a mattress and a pillow, for the Lady Doctor to take rest after dinner. What we would generally do would be to think about this when the need stared us in the face and then willy-nilly make some arrangements, always unsatisfactory !

The Maharani had a long conversation with Siva in the evening as she is leaving tomorrow morning. She said: 'I have no mind to leave this place at all !'

Pen-Friendship, Vedantic Self-Introduction. Judge Saheb had come to see Siva. After a few minutes' talk with him, Siva suddenly called out to Ram Rup Tiwariji (an Advocate) and introduced them to each other.

"You should be like the German, Tiwariji. You should always go forward and introduce yourself. That is the spirit of a Vedantin. (To Judge Saheb) Judge Saheb ! Tiwariji was once a Vedantin : gradually his heart has been turned towards Karma Yoga and Bhakti. Now he is a Synthetic-Yogi !" He left them there to converse with each other and went his way.

This is done through post also, One Sadhaka is introduced to another: a junior is asked to take the help of a senior, and the latter to help the former. We were surprised once

to ray, a letter from Dr. Sundari of Mangalore
 numb had received a letter from a European
 and requesting the loan of certian of Siva's books.
 hat th had already introduced them to each other!

om u is the Real Father: Dinner was about to
 finish. To Siva's left were sitting, first the lady
 doctor accompanying the Maharani of Mysore, then
 Sri Ramrup Tiwari and his son. As Siva looked to
 the left at the rows of diners, he suddenly noticed
 something in the boy's throat.

"Tiwari Ji! Your son has got goitre ?

Tiwari Ji was taken aback. He rubbed the boy's
 throat gently. The boy said it pained him.

Chidanandaji who was standing nearby confirmed
 the diagnosis.

"Swamiji! I was under the impression that it was
 mere fat," said Tiwari Ji. The boy is constitutionally
 fat. "But now it appears you are right. What a pity,
 Swamiji, all these years I never noticed it! (To his
 son).....How long has this been the matter with your
 throat?"

"For a long time," replied the boy.

"And, imagine," added Tiwari Ji "I had not
 noticed it either. It was Sri Swamiji Maharaj who
 first noticed it!"

A father does not notice his son's ailments: but
 the Guru at once perceives it!

"Take this Doctor's prescription for the boy. (To
 the lady doctor) Prescribe something very effective
 for this boy."

"Yes, Swamiji. I shall." And the lady doctor

suggested some Patent medicines. It was his
 hi it to the lady doctor, and to us all. People
 complain that they do not get "opportunities
 less service:" when they go about looking for
 they return disappointed, with the feeling that
 one seems to have been provided for, and
 services are not needed. But if only one keeps his
 eyes and ears open, he is bound to find umpteen
 opportunities for rendering service. Here, for
 instance!

"Don't hold a pin with your teeth!": I had to do
 some urgent despatching work. From a bunch of
 papers I had to dislodge some to be thrust into an
 envelope. I pulled out the pin, held it between the
 teeth (obviously as a result of the force of habit, but
 apparently to avoid loss of time in picking up the
 pin again from the desk), while I sorted out the
 papers. Siva's eyes were quick to see the campaign
 in progress, though I was far away from his table.

*"Oh Ji! Don't keep a pin in the month. You will
 unconsciously swallow it and then come to grief!"*

Here is a super-parent's care of his spiritual
 children.....householder-fathers should learn a
 lesson and try to take a *genuine* interest in the welfare
 of their sons and all children generally. It is one
 step towards Divine Life.

"Ananda" is not a mere glorifying Suffix: ".....
 ananda Ji" called out Siva to give him some instruc-
 tions. But continued, in an entirely different strain!

*"Even before embracing Sannyas formally, you
 have added on the 'Ananda' suffix. It is all right in*

a way, if you have been here for quite a considerable number of years now. But, you should understand the significance of this term 'Ananda.' It means that the bearer of that name has found (or at least is busily endeavouring to find) 'Ananda' or bliss within himself, in his own Self. Well, to such a man no external forces ever matter. Even if he is beaten with a shoe, he will only smile: for he has dissociated himself from the body, and the inner Ananda is ever there.

"But, the other day you lost your temper at a man calling you with an insulting word. Even supposing he called you 'Donkey,' did you at once develop four legs and a tail and did you become a donkey actually? It was mere sound. You should have merely smiled at it and ignored it. It does not matter. Past is past. In future at least, you should be careful. Watch the mind. If you lost your temper 100 times last year, if you lose your temper fifty times this year, it is a great improvement. Perfection is not attained in a day. Always reflect on the significance of the 'Ananda' suffix and the principles of Sadhu-hood."

The incident occurred almost a month ago. Siva kept studiously silent and did not open the topic at all with either party in the fray. He made both feel quite at home and gave them to understand that he had not even noticed the quarrel. A lesson he had to teach: but would not do so while the emotions were in a surging state. He let a month pass, gave both parties sufficient time to cool down and forget all about it: then quietly comes up with his instructions! Look at this great considerateness even towards erring souls! Siva has, I should say, excelled Lord Jesus who admonished Magdalene on the spot.

9th JUNE, 1949.

Youth : Take Note! A letter has been received from N. Subramanian Unni of Trivandrum. M. Unni says :

"My prostrations at thine lotus feet. Having come to know of the Divine Life Society and Swamiji Maharaj, through the local Branch of the D.L. Society, I feel myself blessed from that moment and I hope to be lifted up from the Ocean of Samsara by Swamiji Maharaj. My eyes are now opened and I realise how I have practically wasted my 64 years of life. I am now very anxious to turn a new leaf and taking refuge at thy feet hope to be saved and taken to the goal in this very birth itself,"

After reading this letter aloud, Siva remarked :

"This is a very sincere man. Look at the genuine repentance he has given expression to in the letter! Even this does not happen to most of the people today who lead a sensuous life right to the grave! They waste their entire life : and it will be a long time before they are granted a human birth again!!

"Wiser is the man who perceives the dangers of old age, death and transmigration while his senses are vigorous and he enjoys the bloom of youth. Repentance in old age does not take one very far. It is better youth is trained to look at life from the right angle and to take note of the fleeting nature of the pleasures of youth. One should take to the spiritual path while one is young. He is a Dheera. He will attain Jivanmukti if he

follows the precepts of his Guru and applies himself heart and soul to his Sadhana. And, in youth this steady and tenacious application to Sadhana is easy.

Incidentally, look at the marvellous work that some of the Society's Branches are doing. They are the rays of this resplendent Sun of Wisdom—Siva—and wherever they are they dispel the gloom of ignorance and open people's eyes !

9th JUNE, 1949.

Listen : Enjoy : Learn ! No strained silence : nor a stiff posture : not an awe-inspiring presence ; but a love-inspiring smile ; not a dreary discourse ; but sweet music spiced with humour—who will not like to learn at Siva's feet.

The Secretary of the Notified Area Committee had come with some of his friends.....a doctor, a professor, etc. Tea was served. And, Siva took up a copy of his VEDANTA JYOTI, and began to sing in his musical voice a few poems, here and there. Over a cup of tea they listen. There is none of the artificial atmosphere that prevails elsewhere on such occasions : this nerve-racking business is not suitable to the modern man ! The student sits on a chair, on a level with the Master. He is enabled to feel that he is the Master's equal.....the bhava that Lord Krishna encouraged in Arjuna and Uddhava. In this familiar pose, the heart and the mind of the student are wide open. There are no reservations. No formalities. The lesson goes right in and digs itself into the very innermost cavity of the heart.

A song containing very serious philosophy, some important item of Sadhana.....the students listen, all attention and serene. It is not continued : for, again, the student will lose the lively-interest and will get moody. At once, a humorous poems is taken up. The student roars with laughter. In that merry moment, the lesson slips in.

At the end of this most novel discourse, the Master presents a copy of the book to the student : and he promises to read it again and again !

Dr. B.L. Atreya, professor of philosophy in the Benares Hindu University, had come day before yesterday : and he, too, liked this discourse immensely.

10th JUNE, 1949.

Son Missing ! Yesterday Siva read to us the touching plaint of an old man who thought he had lost 64-years in worldly life. Today there is a telegram from another old man, a touching plaint again, intimating the loss of his son from his home : perhaps, the son had understood Siva's teachings to the youth, heard his call, and set out on the search of the Eternal ! So, he has sent a telegram to Siva. As we have already seen, this has become a settled conviction of parents nowadays : only Siva today is capable of stirring the heart of the youth and inspiring them to renounce the world and start out in quest of the divine. The telegram reads :

"Son Sushil missing. Wire if at Ananda Kutir. Do not tell him about wire—Sundarlal."

Whenever a young man joins Siva's fold, he would ironically remark : "Your parents will abuse me !" and after a pause : Let them. I do not mind. I am here to bear such rebukes from thousands of parents if only at least one son in the family renounces the world, becomes a Sannyasin and realises the Self."

The relatives and friends of Sri R. Ramakrishna have often tried to dissuade him from following Siva's precepts about Brahmacharya and rigorous Sadhana. In their ire, they have often given vent to their rage against Siva, characterising him as a magician who casts a spell on youth and takes them away from prosperous worldly career ! Invariably, these people, after sometime, when the true significance of Siva's lead dawns on them (perhaps, after a domestic mishap or the desertion of their wife !), fall on their knees and prayed to Siva, craving his pardon and asked for his blessings and guidance.

Truly even the abuse of these people turns out ultimately to be Ninda-Sthuti of dynamic Sa nt !

10th JUNE, 1949.

Doctor wants Moksha. An aged Doctor was conversing with Siva in the Office. His problem was: "How to attain Moksha?"

"Moksha for a doctor is very easy!" said Siva, and the doctor was amazed at this bold assurance. "Renounce the desire to earn wealth. Desist from accepting money from the poor patients. Never extract money from any one. Have the pure motive of serving the Lord in the sick and the suffering. Reflect. Meditate. Find out the defects in the mind. Root out the subtle hankerings after pleasure: for they goad you to place this service on a mercenary basis.

"You can do this Seva more effectively if you renounce the world and join some good religious institution. Start a Dispensary or a Hospital as a part of this institution and begin serving the poor and the suffering. Always have Narayan-bhav. Greet every patient as Lord Narayana Himself come to give you an opportunity to purify the heart. Take genuine interest in the patient's recovery. After the service is over, say: BRAHMARPANAMASTU, and dedicate the actions and their fruits to the Lord as your love-offering. You will attain Moksha very quickly."

The Doctor bowed in great reverence, determined to put every bit of Siva's instructions into practice.

Oh Doctors! Read Siva's biographies. He was also a doctor, much as you are today. Find out for yourself through a deep study of his life what the features were that distinguished him from you all and opened out for him the gateway to God-realisation. Follow him. And, attain the blissful pinnacle of glory where he dances today.

11th JUNE, 1949.

For the Gods to hear! Evening Sat Sang today was held on the verandah of Ramashram Library. Siva began the Kirtan in his own characteristic way, with Ganesh, Saraswati, and Gurus Dhwanis. Then some of Siva's children sang choice Dhwanis. Later, the Sitaram-panthies followed with their various musical instruments. Then the ladies.

Every one was athirst for more and more from Siva himself! Many Kirtans flowed like sweet nectar from Siva's lips. When he began "Jaya Siya Ram Jaya Siya Ram," the Sitaram-panthies instinctively began to sound their cymbals and beat the drum. Quickly Siva stopped them, with the remark:

"Please don't beat the drum now. My Kirtan is a simple one: like the simple Kitchadie."

(Kitchadie is a North Indian preparation of rice, dhall, and vegetables.....no spices, etc., but a simple but highly energising preparation.)

Siva's Kirtan is of the Dhyana variety. Siva always emphasises that the Sadhaka should merge himself in the Lord within while he does Kirtan: and musical accompaniments are often a hindrance to it, as they distract the mind towards them. Nevertheless, Siva does recognise the utility of these musical instruments for certain temperaments of devotees and on certain occasions (like Akhanda Kirtan continued over the whole night).

Then Siva led the chanting in chorus of Maha Mrityunjaya Mantra, with the preface: "Today is the

birthday of Devender, son of Lala Baij Nathji. Let us, therefore, repeat the Maha Mrityunjaya Mantra for the health and long life of the boy. This Mantra is truly a Mantraraja : it bestows on us health, long life and prosperity, and also Moksha in the end. It is a very powerful Mantra. It drives away death, disease and misfortunes. When you repeat the Mantra mentally pray to the Almighty 'May Devender be blessed with health and long life! May Your blessings be showered on him, on the entire family, on us all and on the whole world !!' ". Mark Siva's attitude. Man prays for himself : Saint prays for all. He himself is included in the 'all'; and at the same time, the Bhavana enables him to realise that he is the all ! Such prayer has a miraculous effect : it achieves the dual-purpose instantly.

The Maha Mrityunjaya Mantra was followed by Samashti-Kirtan of "Sita Ram Ram Ram" "Jaya Jaya Radhe Govind" "Vittal Vittal Jaya Jaya Vittal" and Japa-Kirtan of Ram Ram Ram Ram..... "

Then said Siva : "I will now say LONG LIVE. You will all respond with DEVENDAR, in the loudest tone possible so that the sound will be heard throughout the fourteen worlds, so that all the Gods of the Universe might hear and obey."

LONG LIVE
LONG LIVE
LONG LIVE

DEVENDER
DEVENDER
DEVENDER

This was followed by silent prayer, preceded by a long chanting of the Pranava.

With Arati and Prasad, the function came to a close.

Beside themselves with joy, the parents of the boy and the boy himself touched the lotus-feet of Siva with the crown of their head.

13th JUNE, 1949

Jiva and Iswara Both Illusory ! "Here is a patient who suffers from blood-poisoning; the virus of a pseudo-Guru has entered his blood !" Siva handed a letter from a good devotee of the Lord, very fond of doing Japa, and of other devotional practices.

He had fallen a victim to the preachings of the modern pseudo-Gurus. He is bewildered because some preacher has told him that the Iswara whom he is worshipping is also an illusory object, a product of delusion.

Yet, the sincerity of the Sadhaka is to be admired. For at once he writes to Siva for final clarification. He has a taste for Japa and cannot give it up.

"Jiva and Iswara may both be within the pale of Maya or Cosmic Ignorance. But, Iswara is Shuddha-Satwa. The entire creation is within Him. He pervades all the universe. He is verily Brahman Himself ! They are deluded who speak of Iswara in derisive terms and who decry worship of Iswara.

"What more : Iswara can give Krama-Mukti. A worshipper of the Form of the Lord attains Sayujya with that Form, Iswara, and during the time of the Mahapralaya attains Moksha or Final Liberation. The mind will not all once be able to grasp the Formless. It needs a prop in the beginning. Therefore worship of Iswara and repetition of His Names is most essential. Later on that Iswara Himself will lead the aspirant to the meditation on the Formless Absolute ! What can Iswara not do ? This pseudo-Guru thinks that Iswara, too, is in ignorance even as he himself is ! What a pity ! Aspirant should beware of such pseudo-Gurus and avoid them as they would avoid venomous cobras."

14th JUNE, 1949

Glory of Siva's Proximity. Swarg Ashram Vaid ji, living on the top floor of the same building in which Siva lives has passed away. He had a virulent attack of smallpox which took a toll of his life. The passing away was peaceful. A Grihastha's dead body is generally burnt. But this noble soul had his consigned to Mother Ganga ji, in the fashion of Sannyasins. What a great honour ! No other form of end would have earned him this merit. Surely, in his case, the small-pox was a blessing in disguise. People dying in distant parts of the country, are blessed by their ashes being immersed in Ganga ! Vaid ji, however, had his body itself consigned to the sacred river. No wonder : he had lived in close proximity to Siva's lotus-feet for the past nearly 15 years. He led the life of a householder : yet, the very act of living near such an illumined soul earned for him at the last moment the honour of a Sannyasin's end ! Come to the lotus-feet of Siva : you will obtain Moksha even if you do not wish for it.

The Great Mystery !

As we bowed to Siva on his entering the office in the morning, he asked : "Did you know about Vaid ji's departure ?

"Yes, Swamiji." and the thought uppermost at the time was, "Swamiji, the Vaccinator will be coming presently. You might also have it."

"Oh, it won't come."

"Swamiji : it seems Vaid ji treated a small-pox

patient recently. He must have caught the infection then."

"That is only Nimitta. Why did it not spread to others also? It had to be like that. How did I have scabies? When a man has a sudden attack of Typhoid, how do you account for it? These infection spreading etc., are only Nimittas. The truth about it is a great mystery!"

Gahanaa Karmano Gatih!

Siva himself once carried a small-pox patient on his own shoulders to the hospital. A cholera patient's bedside was Siva's abode for some time during the Swarg Ashram days. Even now nothing could prevail on him to shift his abode for a temporary period even from his Kutir which was directly below the patient's residence. Why: we could not persuade him to take his bath in Viswanath Ghat, a little ahead of the stream from his Kutir near which the patient's clothes were daily washed by his family. "Abhayam" is the Saint's nature. He has conquered Death. Even the dissolution of his own body depends on his own will.

Leprosy to Vedanta: Sri B. Ganguly, Leprosy Relief Officer of the U. P., and Sri B.M. Nautiyal, Medical Officer of Health in the Tehri State, have both come to Siva to seek his help in connection with the Leprosy Relief work that they wish to undertake in Rishikesh. Sri Ganguly was struggling to express the inexpressible feeling of gratitude that filled his heart for the spontaneous and deep interest Siva had taken

by personally visiting the leper colony, collecting detailed statistics and forwarding them to him, the Tehri Health Minister, Rev. Taylor, etc.

"To tell you the truth, Swamiji, last time when we came here, it was just because Dr. Gairola (Tehri's Health Minister) asked us to see you, and I, too, had a soft corner for Sannyasins in general. But I was overwhelmed by the spirit of co-operation and ready assistance that I saw in you. You have rendered to me and to the nation at large more help in this work than I could dream of! And I shall not forget that it was in addition to the multifarious activities you are carrying on here."

Then the official discussion started. Siva appreciated the Govt.'s scheme: and himself suggested several sites for the proposed construction of a pucca Govt. colony for lepers.

Then Siva entertained them to tea.

"Here is some good food for you both!" And the doctors (for both of them were medical men) turned towards Siva. At once Siva began to sing for them several poems from "Vedanta Jyoti" (The Vedantic Vitamin, etc.) The doctors liked them so much that they, too, were inspired to use medical-metaphors for Vedantic thoughts.

"Swamiji! We came to seek your help in connection with the leprosy relief scheme. But it looks as though you will infect us with this Vedantic-virus!"

The other doctor remarked: "Every pore of Swamiji's body is constantly emitting powerful

Vedantic-bacteria which at once attack any one who comes near him, however robust in health he might be !"

When Siva mentioned to Dr. Ganguly that one J. C. Chatterjee, a Professor of Philosophy, intended to settle down in Swarg Ashram, and asked, if Dr. Ganguly had known him or studied his works, the doctor humbly put in that since his life mostly centred around villages and as his work took away most of his time, he did not have much time to read books and keep himself abreast of the times.

"That is much better. For, you will later have to forget all that you learn now. The only knowledge worth acquiring is Atma Jnana: and for this you need read only Vedantic texts."

The officials had almost risen, to take leave of Siva, when the official discussion was over and had to be requested to stay for tea. Now, it was nearly dusk, and one had to remind the other that it was time to leave! Time has no value in the presence of Kalaateetha Siva!

15th JUNE, 1949

Delayed Action Bombs : Those who were associated in any way with war or the A.R.P. activities during the last war would be familiar with what were called D.A. Bombs or Time Bombs, which would not explode the moment they contact the ground, but would wait and explode when people least expected them to, thus taking all people by surprise and cause great havoc.

Siva is a spiritual war-monger ! His is a ceaseless battle with the forces of Ajnana. And, therefore, he uses all the modern devices to carry the battle to its successful termination—i.e., the awakening in Man of a thirst for higher life. For instance, when news about Atomic Bomb was brought to him, he at once invented his Atmic Bomb of infinitely greater power. "An Atomic Bomb can destroy only a city ; but an Atmic Bomb will destroy the three worlds, it will pull down the citadel of Ajnana !" he wrote.

Similarly, he has a D.A. bomb also ! Read the letter quoted below :

Whitegunj (Boarding house)
Hardoi

6-6-1949.

Sri Swamiji Maharaj.

I had been to Ananda Kutir in May 1947 and had the good luck of your Darshan and some Prasad. At that time I got your book "Yoga in Daily Life." Soon after I was transferred from Rishikesh and then, somehow or, other, I could not go through the book. Now I have studied it thoroughly and am very much

impressed by its teachings. I now desire to have a deeper knowledge of the subject.

"There is some indication of a correspondence course in one of the letters published in the said book. Please let me know all about it.

"Please also tell me as to how I can become a member of the Divine Life Society.

"In my heart of hearts I have acknowledged your pious self as my honoured Guru. I hope you will very kindly favour me with your valuable advice at this moment as also in the future."

"Desirous of your Darshan once again.

"I am,

Yours very obedient devotee

—Dr. T. N. Mathur

Asst. Medical Officer of Health,
Whitegunj (Boarding House),
Hardoi (U.P.)

For two years Siva's Delayed-Action-Bomb (Yoga in Daily Life) had lain patiently in the Doctor's book-shelf! Perhaps a worried state of mind, perhaps a slight set-back in worldly fortunes, perhaps a little satiety of the mind, or the mysterious unaccountable inner awakening. Bang: the bomb explodes. And, the Doctor sits down at the table, reads the book. The very root of the man's ignorance is shaken. His eyes are opened. He begins to see new and strange visions. He bows to the bomber.

The above-letter is an effective answer to some people who have often criticised Siva that he indis-

criminally preaches, indiscriminately throws away his books into the hands of unworthy persons, indiscriminately initiates young men into Sannyas. Oh Brother! Stop this impudence. Siva knows infinitely more than you or I can ever know. His knowledge is cosmic: you and I are shortsighted. His vision pierces Time and the most distant future is the Present to him. You and I cannot even appraise the present! Bow to the dust of his feet. Follow him. Raise not a word against his will.

You Ask "What's In A Name"!

Not so Siva. To him every name, every address, wherever he finds it, is all-important. Behind every name there is the Nameless. Every name is in delusion waiting to be awakened to its Nameless Swaroopa. As has been hinted in another volume, Siva's address-book is his treasure!

Read this interesting letter:

23, Reading Lane,
New Delhi. 8.6.49

Revered Swamiji,

Yesterday I received the autographed copies of (a) Treasure of Teachings and (b) Vedanta Jyoti. The gift was entirely unexpected. That, however, adds only to the sweetness of the gift and the large-hearted kindness of the donor. I pray I shall prove worthy of the present.

"I note that the books are priced—evidently for sale. My first reaction was to remit the cost. Later I realised it would be a base requital to a gracious

act. I shall avail myself of an early opportunity of offering to you my "Namaskaras" in person.

"The world has heard about you and your teachings. Surely, I am not known to you. I wonder to what I owe this kindness from you. How did I catch your passing notice? Possibly it is my signature in the letter sanctioning paper for the Jubilee Number of 'Divine Life'.

With my Namaskaras,

Yours respectfully,
—P.V.S. Sharma

The letter beautifully takes you to the horns of a dilemma on which the writer sits bewildered. Have you ever found yourself in such a condition of mind? It is an oppressing joy, a blissful misery, and a thrilling depression. The man feels like bursting into tears of joy. Read the letter again; you will understand. Sri Sharma is overjoyed to receive the gift. He is mystified as to the reason that prompted the gift. He is bewildered: 'How can I repay?' He wants to pay it off in money: but checks himself—no, no, it is the height of folly!

This I call Siva's magic. Quietly a couple of books slip through his hands. The postman delivers them to the addressee. We cannot fathom the mind of the sender. But we see evidence of the intensity of the sender's Sat Sankalpa when we come to the receiver. His very heart is stirred up. He at once finds himself in an entirely different realm altogether! Thus is sometimes

an aspirant awakened. That is what they call the Spiritual Touch that Awakens.

Till he receives a reply to his letter, the aspirant thinks, thinks and thinks deeply over the problems that the gift gave him. He communes with the Saint. He meditates on the Sage. His heart is soon purified. His mind is calmed. He is indrawn. The door to Moksha is opened out to him.

16th JUNE, 1949

Cat's Friend In Charge Of Milk! This is said of Lord Krishna: that He will at one and the same time play the dual role of being the friend of the cat and taking care of the milk. It is extremely difficult. It needs Super-divine vision.

Yet, it is possible. Only you have to identify yourself with both. You have to rise to the Vedantic Oneness. Negate the name and the form. What is in milk is in the cat also! And, when the realisation is a natural state in one that That which is in both is his own Self, then he actually plays this doublerole.

To be otherwise: in other words, to take sides, i.e., either to be the cat's friend or the milks' watchman, is against the Saint's very nature! He aligns himself with one of the two opposing forces: which means he has surrendered to duality.

Shri Mahabir Prasad Poddar and the Secretary of the Pashulok Ashram of Shrimathi Mira Behn came to have Siva's Darshan. They were discussing with him for a long time. Mira Behn's activities and her efforts to bring about the Sadhu Reform, the Kshettar Reform, etc. Siva gave them a patient hearing, and assured them of his fullest support. He showed them the several letters he had-written to the Kshettar Finally when Sri Poddar was leaving, Siva asked him :

"You see my knowledge of the Kshettar-working is limited to heresy. I am so busily engaged in my own work here. Please give me in writing a few

points on which you would like Kshettar-reform. I am a member of the Kshettar Advisory Committee also. (This remark produced visible surprise on Poddar's face! For he knew that Siva was the President of Mira-Behn-sponsored Sadhu Seva Samiti also.) I will write to the Kshettar people. God will help us to bring about the desired result."

Ordinary man is unable to understand. He is often led to wonder how and why Siva supports both parties, or plays the friend of both the contending parties. It is beyond the pale of his limited intellect. He superimposes his own quality of thinking on Siva, too. He imagines that siva is just fooling both parties, or that he merely wants to secure a position, a little name and fame, by being the President in the one and the Member in the opposing organisation. Oh man! Try to do it yourself. You will be torn to pieces in a few minutes,.....if not by the parties themselves, at least by the conflicts that will beset your mind! Your thoughts will run riot. You will become mad. For a sage like Siva, such a position is easy; it is easy; it is natural. Sages are like that. They never take sides in disputes. They identify themselves with both parties they interest themselves in the welfare of both parties. Then alone they have a clear vision of what is needed. Their complete identification with both parties endear the Sages to them so much that they will at once listen to his advice, to his solution of their problems, to his adjudication

of the dispute, which will, by its very nature, be the best in the circumstances.

Beware of fighting Saints or crusading Prophets! A real Saint silently fights and fights only against ignorance. A real Prophet launches upon a crusade; but only against Avidya.

Only persons with a strong ego assume worldly responsibilities, and join this party or that and quarrel.

22nd JUNE, 1949

Dr. J.C. Chatterjee Dr. J.C. Chatterjee, a learned Professor of Philosophy who had for several years made America his home, preaching, Indian Philosophy there, has come to have Siva's Darshan. After preliminary greetings, Siva has the Museum shown and explained to the Doctor. Chatterjee greatly admired the Museum. He came back to the office. Siva whispered into a Sadhaka's ear: "coffee".

The old man caught the idea: "No, no; don't bother now."

"It is all right, Maharaj, Just give me this last chance; Please....."

"All right.....all right....." smiled the 78-year-old Professor: "You are in incorrigible." Such a compelling hospitality the Professor had enjoyed during his previous visit to the Ashram, too!

Coffee was brought: along with it a couple of sweet-dishes, biscuits and fruits.

"What a dinner you are giving me! All right: since you have said that it is your last chance.

"Last chance? Yes: I meant last chance for the day!"

Side-splitting laughter among all those assembled and in uncontrollable mirth the old man even spilt a little coffee!

"I do not know how you have been able to do so much work. You have truly done a tremendous lot of work. The innumerable books...the Ashram...the Mandir. Really marvellous. I have been wanting

to go round the Ashram since I came here last; but something or other has always stood in the way. My admiration has considerably grown now that I have actually seen the fruits of your stupendous endeavours."

"No. No. No. I have done nothing." And Siva kept silent. In the wave of admiration that swept the Doctor's brain, this remark perhaps got mixed up. Or he should have noticed the great significance that underlay this short ejaculation. Siva has described himself as a Mayabhogi Mahayogi and Mahatyagi. To do such a lot of work which has earned the appreciation of countless leaders in the world and which has raised countless children of the Lord to heights undreamt of by them, and then to proclaim: "I have done nothing!" is an astounding feat which is possible only for a Mahatyagi strictly adhering to the precepts of Lord Krishna in the Gita. What has an uneducated, imbecile, and worthless man to renounce? And isn't it ironical if he repeats parrot-like "I am Akarta, Abhokta"? A Sadhu enters Rishikesh twenty-five years ago with nothing on his person except a multi-pieced rag; serves every one he comes across without any selfish motive whatsoever; shuts himself up in his room for days together living on dry-bread and water—if he rises to world-eminence, sits on the summit of a sky-scraper every brick of which was laid by him with the sweat of his brow, and says 'I have done nothing'.....know that such a person is Living Vedanta.

Quickly Siva went on to heap glory upon the

Doctor by painting the latter's American work in glowing colours,

Coming down to business, the Doctor said: "Swamiji: I want your help. We must conquer Russia for Communism today threatens to wipe out all noble culture from the East. You alone can help."

"Why: eventhough you say you are aged, I see in you the spirit of a youth! You have already conquered America. Russia is child's play for you. You are J.C. Chatterjee, aren't you? Jesus Christ Chatterjee! What! And make your conquests."

The Doctor was completely taken aback by this remark: "Swamiji How do you know that? I used to to initial some papers in America J.C. C and say that they signified 'Jesus Christ Come'. How strange you should have said the very thing!"

Small wonder: what is hidden from one in whom the rivers Past and Future have drained themselves out in the ocean of the Eternal Present, and in whom the walls that separate 'here' and 'there' have been pulled down revealing at one glance the All?

The Doctor continued: "You are specially suited to the work of capturing Russia. For, you are a very powerful magnet that has attracted these iron-filings of young fellows. I see in everyone of your young disciples a mighty spark. They are all bright; very hard-working; brilliant young men. ... (He turned round and saw that one or two of us were watching) No, no, I should not say that in their

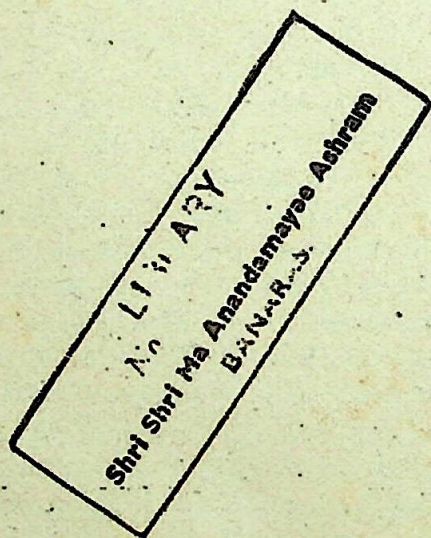
hearing. Young man! What I am telling Swamiji is not for your ears. You are all very wicked young men with no brains at all!..... (and added in a low tone to Swamiji).....otherwise, these young fellows will get puffed up with pride. Now, as I said, you with these young disciples, are the only fit person for the task."

"When you start the University here, Doctor Sahab, you will get plenty of young men of talents. I am your grandson. I will always be ready to serve you. I have only a few young geniuses here. Omkaranandaji.. (pointing to him).. that is a brilliant poet. He is my right hand. He is very young. But a real genius. He is a journalist, a brilliant writer. And, a fluent orator, too. This young man, too, is a very good writer. He renounced a high position in Government of India. Swami Chidanandaji who explained the Museum to you is another eminent writer and lecturer. He is a saintly person with a magnanimous, kind and generous heart. Saswatanandaji is my Purchase Minister....." And so on, Siva went on describing his disciples to the Doctor.

Do you see the difference? The human being sees human beings in others, susceptible to all human weaknesses, e.g., pride, egoism, etc. The doctor is a human being - a man. But, not so with Siva. He is Divine. Only Divine virtues are apparent to him. He sees Divinity in all. He rejoices in glorifying others. What a spirit he thus infuses in every one; and how miraculously his words awaken the hidden powers in the young folks!

The Doctor was about to take his leave. He had collected all the biographies written by various scholars and Yogis, on the life of Siva.

"I do not know what to say of you. Your name itself has a great significance. But, I would slightly alter it and say you are SEVANANDA. Because, you take such a great joy in serving others! You are a great magnet, too. MAGNET-SEVANANDA-ki Namasthe."



23rd JUNE, 1949

Langot Bandha or Kowpeen Mudra. Perhaps you have never heard of these two - one a Bandha and the other a Mudra.

They have been evolved by Sage Siva at the Ananda Kutir Forest University Research Laboratory.

An aged gentleman came into Siva's office this afternoon. He explained to Siva how, even though he had a desire to visit the Ashram for a number of years past, he was unable to do so because he could not get leave. We all looked up amazed: this old thing still not retired?

Siva asked the question.

"Swamiji! What to do? I have to protect fifteen children and my wife. Eight sons and seven daughters. All my life I have spent rearing up these, one by one. Therefore, even after retirement I have had to take a job!"

"You have never practised Langot-bandha, I think."

"No, Swamiji. And I have never heard of it so far. Please explain it to me."

"Nor, Kowpeen Mudra?"

"No, Swamiji."

"Obviously not! If you had, you would have saved all this worry in old age. Langot Bandha and Kowpeen Mudra differ only in minor details. Essentially they are the same. They mean observance of strict physical celibacy."

A cough-like laughter from the old man during

which he exhibited the few lucky remains of what were once rows of teeth.

Now you have understood. We do not know how and when this discovery was made by Siva. But, he has been preaching it for a number of years now. This Bandha and this Mudra have thousands of uses, and many varieties, too. Grosser the variety, grosser the use also. But even the grossest form - mere physical observance of Brahmacharya, has great utility. It will save many families from starvation, help to reduce the dowry-burden from the head of fathers of girls, and the school-fees budgets of many a young man.

The subtler forms have infinite uses. When this Langot Bandha is taken to mental sphere also, then the practitioner's brain-power increases, intellect is sharpened, and intuitive perception developed, too. When this Langot-Bandha becomes man's nature itself, then the Kingdom of God is opened out to him and he becomes soon a great Sage. Even the Upanishads and the Gita have sung the glory of this Bandha and this Mudra !

If you wish to have further information about this discovery, please refer to several of Siva's books - especially "Practice of Brahmacharya" "Brahmacharya Drama," etc.

25th JUNE, 1949

Thief Caught! Siva was moving surreptitiously in the hearts of about two hundred Sadhakas, some Sannyasins, some businessmen, some zamindars, and some ordinary men with little earnings. He suddenly remembered his previous Avatara as Lord Krishna and his mouth watered for curd and butter. He went to some houses and stole away the butter, silently blessing the people of the house. These blessings would give them Moksha' unasked! And, he passed on to other houses. Some kept their butter pots in iron-safes: hardly do they know what they lose! Some Sannyasins (Siva's playmates) joined him in this campaign: others stood as silent witnesses: still others murmured that this was not proper! But, who could understand? And, so he was passing along from house to house. Lo! He was caught by two people on the West Coast of India. They caught hold of him, bound him hand and foot. But they employed a novel process in doing this. His lotus-like feet they bound to their hearts. His blessing-Abhaya-hastha they tied to the crown of their head. Siva could not move now. He had to grant them their heart's desire.....which was nothing but devotion to the Lord! Well done: such cunningness (which is in the sphere of Para Bhakti equivalent to intuition) alone is good in dealing with this Chittha-chor (stealer of hearts).

Here, read what these two C.I.D.s. say:

From K.D Bajan:

"Rev. Swami Chidanandaji:

I thank you so much for your circular letter, and greatly depressed after reading its contents. It is really distressing to see that such a glorious divine institution has to pass through such crises although it is very complimentary to you all to run such activities under such adverse situation. Herewith I am enclosing a cheque for Rs. 251 with humility and devotion, which kindly accept and oblige. Kindly acknowledge the safe delivery of this letter.

Something prompts me that nothing is it happen to such a wonderful worthy mission, and I honestly believe that such adverse circumstances will turn out in very near future to be blessings in disguise. The "Divine Life" by its very nature, will never have such an untimely death. It is beyond us to gauge the Infinite depth of Satguru's Divine ways, and very probably our Swamiji may be feeling the pulses of his devotees, and indirectly helping us all, to do some charitable work in disguise. After reading your said circular letter, I was really very unhappy, but by the Grace of the Sadguru, the second thought gave me the solace, knowing the mysterious ways of God-realised souls. It is my misfortune that I cannot afford to send more, but it is my silent prayers that may the Great Almighty in His Infinite Grace,

continue to shower His blessings on our Swamiji's "Divine Life" to shed lustre on all corners.

With deep devotion and adoration, I offer my Sashtanga Namaskaras to our Swamiji. May He live long to take us out from unfathomable darkness.

Yours with humility,

K.D. Bajan."

The enclosed cheque (the butter), though it was mouthful, was highly pleasing to Siva. Here is a devotee who found him out and thrust into his mouth a handful of butter! Really, Bajan has done Bhajan during several lives before and has come very near Him—"Bahunam Janmanam Ante Jnanavan Maam Prapadyate." Now he has no fear.

Here is another C.I.D. Officer R. Viswanathan :

"I was very much concerned and worried to know from a letter addressed by the Headquarters to Sri V.V. Erady that a lot of money is required to tide over the immediate commitments of the Society. It is a pity that the great mission should be confronted with such mundane difficulties, but in the very process of eliminating these unnatural forces we are bound to meet their violent reactions. We must succeed. Oh! How I wish I had the earthly where-withal to rush to your aid, which is to *aid myself and the world*, in truth. Swamiji's grace is unbounded and the band of efficient, enthusiastic and great souls of

cosmic vision who assist Guruji in the universal regeneration over there is a great blessing. May you always guide and inspire aspirants all over the world."

I lay, in all humility, my head at the dust of the feet of these great Bhaktas who have understood Siva in all His Glory and Magnificence.

Brothers! Many have been true devotees who have pined and shed tears profusely because they were not in Brindavan when the Lord lived there in His Avatara as Lord Krishna. But how many there were who thought of the Lord as a mere naughty boy, a wicked youngster, a thief, an immoral boy, etc.! If only they all had recognised the greatness of the Lord!

Let us not commit any such blunder now. Let us invoke the blessings of these two C.I.D. officers and recognise the Great Divine Thief in all His Great Glory, in His Native Divinity—as the Lord Himself. Let us all hail—SIVA is the Lord Supreme!

Let no one think: "Why does Swamiji who is a Sannyasin want money? Why do the Headquarters issue circulars for money?" etc., etc. Siva does not want to enrich his Kutir! He does not want to build bungalows nor to go about in motor cars and aeroplanes. He is as simple as ever. He only wants to feel our pulse, to test our faith in Him, to give us an opportunity to aid His Mission and thus aid ourselves and the world as Sri R.V. has said. Offer your all to Siva and achieve Moksha this very minute.

26th JUNE, 1949

Discourse On Prana. Dr.....M.A., Pb.D., was Siva's guest in the morning. They sat in the office discussing Yoga. Each admired the other's conquest of old age and the youthful energy with which they worked. The Doctor was astonished to find that Siva, in spite of his age, was extremely busy throughout the day, from 3 in the morning till late at night.

The discussion turned on to Creation, Maya and Samadhi.

Siva said : Man is maintained as an individual through the force of Vasanas which keep the Prana in motion. Vasanas agitate Prana ; and prana maintains the body with its senses. These Vasanas are stored up in the mind from time immemorial. The grossest form of Prana is the breath. Subtler is the elemental Prana. Still more subtle is the Cosmic Prana which is termed Hiranyagarbha. It is from this Cosmic Prana that everything here has emanated.

"Now you have understood the intimate connection between Prana and the mind (Vasanas). One depends for its oscillation upon the other. Therefore, if you learn to control Prana, you can control the mind through Pranayama. When you control the gross Prana, the subtle Prana is also affected. When you still the Prana and when it ceases to oscillate, Samadhi supervenes. All Vasanas are fried in toto : you achieve Moksha.

" Upanishads speak highly about Prana whose subtlest form is Hiranyagarbha. By worshipping

Prana as Brahman, they say, you can live a full life of a hundred years. You can do a lot of selfless service and practise much Sadhana if you have thus a long life. The Isavasya Upanishad also exhorts us to live the full span of a hundred years, doing the enjoined works ! Om ! ”

“Swamiji Maharaj ! During all my life I have never spent such a fruitful hour as I have in your holiness's presence. I have learnt during these few minutes more than in all my life. By your Ashirvad I do hope to be a useful citizen and a good Sadhaka. Namaskar.

An Eternal Student : No Disgust At All.

Swami Keshavananda, disciple of the late Sri Swami Pranavanandaji, has been here for some days and tonight the entire evening Sat Sang programme was his item—exhibition of lantern slides depicting some important topics in the Gita, Ramayana, Mahabharata, etc., Siva had already witnessed the slides. Yet, he was the one member in the audience tonight who was most interested in the exhibition. After the Sat Sang had come to an end, the gathering had departed, leaving on the verandah of Siva's Kutir only Sastriji and another inmate of the Ashram besides Keshavanandaji and Siva himself. There was a discussion on the slides.

“Swamiji ! It has a mass appeal. Woman and children would like it very much. This has a greater attraction for the layman than mere intellectual discourses. Children would witness it any number of times without getting bored ! ”

"I, too!" said Siva. "I have already seen this. But I can see it daily and listen to Swamiji's explanations daily. Not only the slides; even ordinary discourses, talks, lectures and Kathas I can go on listening to any number of times. I never feel disgusted. Every time I will try to find out new points and learn new lessons."

That is the mark of an Eternal Student. Try it. It is very difficult to reach the mark! It is well nigh impossible for those endowed with that intellectual arrogance that is considered the mark of a cultured person nowadays. Be like a child, as Siva is: then you can be an Eternal Student, ever eager to learn from every person you meet, from books and brooks. In this is Wisdom: in this is Brahma Jnana.

Never Lose An Opportunity!

Over a cup of milk-and fruits, Kesavanandaji was talking to Siva. Siva after admiring the marvellous idea of the magic lantern show, said: "It is a brilliant idea you have evolved: that of tapping the ground with the walking stick for the purpose of asking the assistant to change the slide. Why not say "OM" instead? As soon as you have done with a slide, say "OM" and he will change."

"I am highly grateful to your holiness, Swamiji, for the suggestion. I shall certainly put it into practice. It is wonderful. Every change of slide would provide me with a repetition of the Pranava."

Treat Every One As Your Own Self.

"You should have two disciples who should travel with you. Then you can work these slides

more efficiently. You will not have to bother about arranging them, and to instruct novices each time."

"Swamiji: I have tried that also. But these youngsters now-a-days are more intent on exploiting and cheating than on genuinely serving and evolving. I have been cheated several times by people who wanted to become my disciple."

"You should conquer them by love. You should treat them as your own Self. You should give them greater comforts than you enjoy yourself. Mahants nowadays quietly enjoy all sorts of comforts, eat all sorts of delicacies, and deny them to their disciples. The latter soon get disgusted and they leave the Master."

Mahants! Please note. Organisers! Hearken with attention. This is precisely how Siva has conquered the hearts of his disciples. Sri Swami Swarupanandaji once told me that when Siva was on his lecture-tours, he would go on lecturing and singing Kirtans for hours together, and when the organisers of the function provide him with a cup of milk, a little curd or ghee or some fruits, he would quietly pass on most of it to his associates then (Swami Swarupanandaji and Sri Swami Atmanandaji)! Even today it is the common experience of all those who bring "offerings" to Siva: they are often bewildered, for the very things that they consider extraordinary and meant only for Siva himself, he would immediately pass on with a smile to his children at the Ashram, and later explain to the offering devotee that it is all the same! A policeman or a Magistrate

has to be especially careful that he does not break the law. Similarly, organisers of spiritual institutions should be especially careful that they do not in the least break their own self-imposed discipline."

In this connection what Sri Swami Kesavanandaji himself, when he had received from Siva a P asad of Rs 20 (offered with great devotion, love and recitation of Santi-pa'h by Siva himse'f), said is significant. "Why does he give me this money? I never expected it. Nor could I even think of asking him." asked Kesavanandaji and answered himself. "He has set an example to me. We should all be like him and develop our heart to such an extent. Swamiji has no need to do all this. He has achieved whatever there is for man to be achieved. But, even as Lord Krishna has said Himself in the Gita, he does things only with a view to setting an example for others to follow." These were almost the spontaneous expressions of Kesavanandaji. I was happy: for in this statement I saw what to me was almost a decided fact. When Kesavanandaji merely compared Siva and Krishna, he could as well have concluded the topic by saying: "Then He said it; now He Himself in another form does it!"

27th JUNE 1949.

Samskaras : Association of Thought : Discipline.
 Morning University Class again provided Siva with an opportunity for Upadesh. The Panchadasi-study was over. One or two people in the group quietly left the class. They were not obviously interested in the next item—Hindi. Thanks to this unwise act, they benefited themselves, benefited all of us, too !
 For.....

Siva called them and said : " Understand the law of Samskaras well. You may not now be interested in Hindi. You may think : 'What is the use ? I do now understand anything.' But, even a mere hearing of the words repeatedly will produce indelible impressions in the mind. Listen to this story.

" There was a maid-servant in the house of a Hebrew priest. As she went on doing the household work, she would listen to the priest's scriptural recitations. She understood nothing, not even the words. Years later, she developed a double personality. When she lost her senses due to illness, she began unconsciously to recite the Hebrew prayers ! The Doctors were astonished. But, when she regained consciousness, she said she understood nothing of those same verses. These were recorded in her subconscious mind. They will manifest themselves in due course of time. Nothing is really lost.

Some others, I have noticed, do not like Panchadasi and so do not attend that period. It is a sad mistake. Even if they do not grasp the meaning

now, the hearing has its own effect; in due course the meaning will flash itself upon their conscious mind.

"Further, even if I do not quite follow the Hindi passages, to me the period has its own uses! I learn some words. Besides, whenever I come across some passage like 'The fool prattles,' at once all thoughts associated with 'fool' and 'prattling' will arise in the mind. Even the case of certain fools who imagine themselves very wise but would declare, 'This world is very real. I can prove it through scientific explanations.' comes to the mind. The mind is properly exercised. A new spiritual groove is formed. The intellect is sharpened and made very subtle. It always tried to spiritualise all topics. It associates all things and thoughts with spiritual matters.

"Another equally important consideration is discipline. Coming and going whenever you like disturbs the class. You set a bad example. If all people begin to do like this, then the class cannot go on. You must observe discipline in all such gatherings. Form the habit from now.

"Sri Krishna Prem (Mr. Nixon) would sometimes not attend Nagar Kirtans which were usually long and tedious and involved much physical strain. When I would ask him "Why did you not come?" he would reply, "Swamiji! I was not feeling well. And, if I come, I should stay till the end and go round the entire city. That would not have been possible. So, I preferred to stay away." Look at

his sense of discipline! Discipline is very important in spiritual life. Even the gods observe discipline. Iswara also binds Himself by his own discipline. He could give Mukti to all in a minute. He could change the course of the world in the twinkling of an eye. All Eternal Laws are based on Him only. Yet, He subjects Himself to the Laws! "

Vedantic Arrogance. Sri C.V. V. of New Delhi, writes :

"I convey my grateful thanks to you and my respectful regards to Swamiji for sending me a copy of "The Stotra Pancharatna" whose chief value for me—a nonconformist a firm believer in Idolatry as a means—is Swamiji's autographed blessing sent with it.

I hope you will not mistake me if I say that literature of the stereotyped orthodox pattern or the normal literature on various subjects of which the world is full rarely satisfies my soul's longing....."

C.V.V. is a Vedantin, apparently, of a super-intellectual rationalist type! Perhaps the presence in the family of a few children retains in him love and adoration for Sages like Siva: (for, when something goes wrong with the children, the Grihasta invariably runs to a God or a Saint!): otherwise he would turn a pucca atheist.

Siva smiled and said: "The usual Vedantic arrogance instilled by pseudo-Gurus! Stotra

Pancharatna contains Stotras on God composed by eminent Bhaktas who had reached far higher states of consciousness than this misguided young man. Vedanta should expand the heart. In Saguna a Vedantin should see Nirguna also. In Form he should see the Formless. Gradually, the Form, the Idol or the Ishta Devata Himself will lead the devotee the Formless Supreme. What he would achieve by Vedantic Nididhyasan he would achieve by this combined process more quickly and more easily, too. Arrogance which creates a sort of exclusiveness is a pitfall which the Sadhaka should avoid."

29th JUNE, 1949

No False Sense of Prestige. At about three in the afternoon a Tonga halted outside Siva's Kutir and a Marwari gentleman alighted from it. Today has been fixed as the date of the meeting of the Kalikamliwala Kshettar Advisory Committee.

Yesterday Siva was not feeling like attending this meeting. So we had written to the Kshettar that he will not be attending and that the Tonga need not be sent. But, obviously Kshettar authorities thought otherwise.

In spite of the obvious inconveniences and the fact that a letter had already gone declining the invitation, Siva said "Let us go" and in a few minutes the tonga sped along the road with Siva in it! This is an object-lesson for all; especially selfless workers in the social service field as well to Sadhus. When service is your concern, none of the usual formalities that stand as an obstacle to such service (questions of prestige, etiquette, etc.) should be allowed to stand in your way. Even if you had declined an invitation to a meeting on the ground that you were not feeling fit at the time of replying to it, you should not hesitate to attend the function if on the appointed day you feel better.

Yogeswaraeswara. The meeting was in progress. Quietly, from a corner-seat Siva gazed silently for a couple of minutes at the Marwari gentleman. The latter did not notice it. Suddenly he burst forth:

a "The Kshet'ar authorities alone have to carry on the work. Whatever we say here, the ultimate responsibility for all work rests with them. Naturally, the suggestions of the Secretary of the Kshet'ar are automatically approved. Only the weight of moral support of the Committee is added to them and he is in a position to say 'These are the decisions of the Advisory Committee'."

Battle with the aid of the Enemy's Weapon! After the meeting Rai Bahdur Shri Dutt introduced Siva to a member from Punjab (a Mahant). "Swamiji (referring to Siva) has worked wonders. With the help of English, the very medium of the spread of materialism, he has cut at the very roots of Western influence in India. He has converted even Westerners to Eastern mode of thought through English. What more: he has brought the sacred scriptures of the land within the easy reach of English-knowing people!"

A Mahant's Tribute. It was then Mahant Mohanandaji's turn.

"Swamiji!" he said bowing to Siva in great veneration, "I have heard about you from the lips of every one who has seen you. The other day there was one Swami Mahadevanandaji who had just returned from a visit to your Ashram. He said that he had not seen a Mahapurush who could equal you in eminence. In your very presence all doubts are cleared and peace and bliss envelop every one around you. That is the testimony of every one I have met who has seen you."

On The
8th September, 1956

There will be a
GRAND PADA-PUJA

when flowers of devotion will be offered
At The Holy Feet of
Swami Sivanandaji Maharaj

*To signify the 70th Birthday
It has been suggested that*
SEVENTY DEVOTEES
should take part in this Pada Puja.

Please register your name, if you intend to come;
Or, send the amount (viz., Rs. 108/-), and
Puja will be offered here on your behalf.

PLATINUM JUBILEE

70TH BIRTHDAY OF SRI SWAMI SIVANANDA

Is an important landmark in the progress
of the glorious mission of

SRI SWAMI SIVANANDA

*Your support and co-operation will further
the divine work and bring*

PEACE, JOY, SOLACE AND WELL-BEING

to millions of your fellow-men !

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PLATINUM JUBILEE FUND**

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*The Perennial Stream of Wisdom
must be kept up.*

**Your contribution to the
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will ensure it.**



**Sri Swami Sivananda and Sri Haribabaji Maharaj
during the reception the Ashram accorded to
the latter and Sri Ma Anandamayi.**

